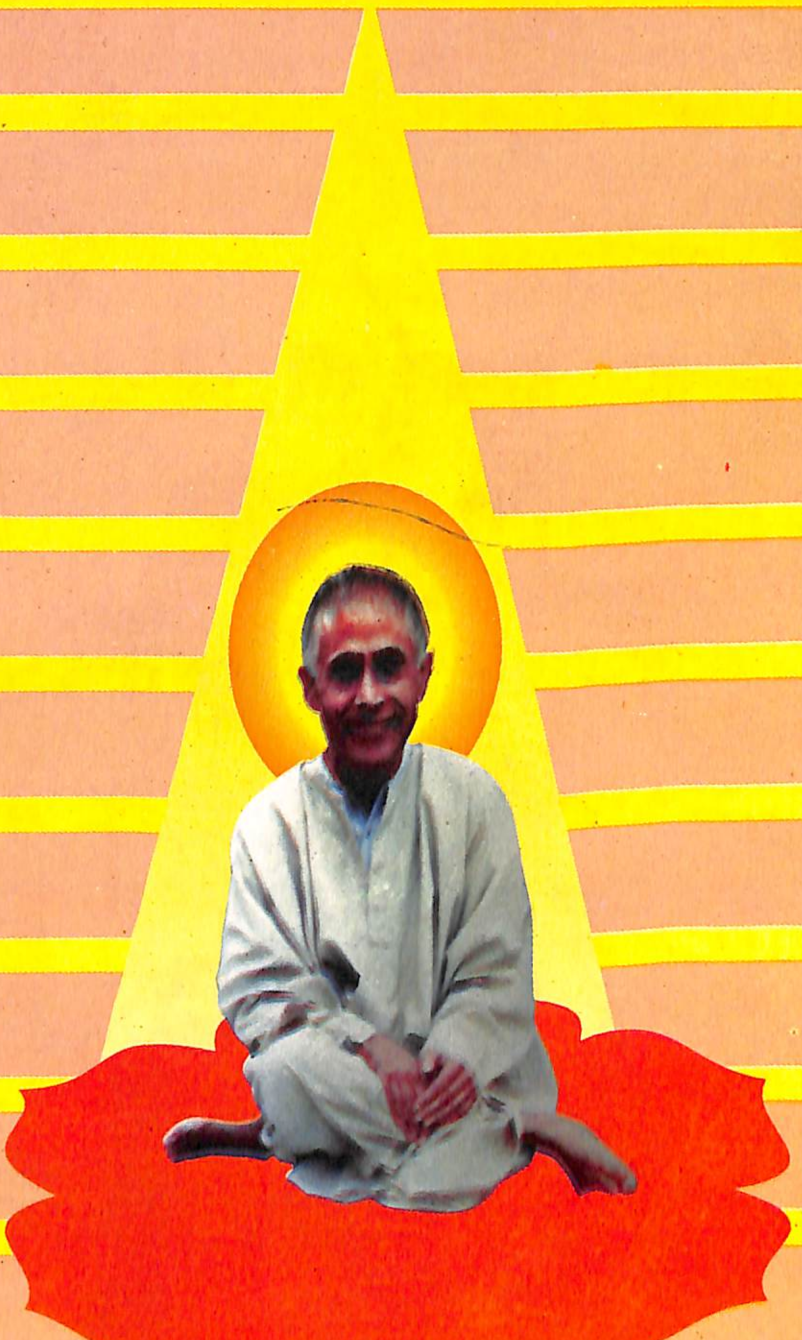
THE AWAKENING OF SUPREME CONSCIOUSNESS

Lectures of

Swami Lakshman Joo



Jankinath kaul 'kamal'

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by
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नमस्कुर्महे

OBEISANCE

अद्वैते प्रथितं समीक्ष्य रुचिरे वैज्ञानिकैरर्चितं ।
शिष्यैः साधुभिराश्रितं नमसितं सुज्ञैर्मुनीन्द्रैरपि ।।
केसर-कुंकुमभूषितं गुणनिधिं संख्यावतां सद्गुरुं ।
तं वन्दे श्रीलक्ष्मणं नरहरिं सच्चित्सुखं देशिकम् ।।१।।

Salulation to venerated Lakshmana,
The treasury of qualities,
Who evinced great intelligence
For investigating the Supreme Truth;
Resorted to by willing disciples,
And adored by proficient men of thought;
Lion among men,
Revered by the conversant and enthusiast;
A good Preceptor of the learned,
With *kum kum kesar* anointed on forehead;
That Supreme spirit of Joy
The spiritual teacher.

स्वच्छान्तःकरणं कृपात्तवपुषं विज्ञानमूर्तिंकथं ।
प्रस्तोतुं प्रभवामि तस्य गुरुता निस्सीमभूता यतः ।।
आनन्दादि सुलक्षणं यतिवरञ्चानन्दकल्पद्रुमं ।
तं वन्दे श्रीलक्ष्मणं गुरुवरं सर्वार्थसिद्धिप्रदम् ।।२।।

How can I eulogize him
Whose greatness is unbounded!
The embodiment of knowledge;
Deity of assumed compassion
And, pure conscience;
An ascetic of high order,
That excellence of Joy,
Fulfiller of all desires
Like delightful wish-yielding-tree of heaven;
Salutation to graceful Lakshmana
That revered preceptor.

पीत्वा यद्वचनामृतं सुफलदं पूतो जनो मोदते ।
यस्यानुग्रहतो विवेकजनितं प्राप्नोति शान्तं पदम् ।।
पूर्णानंन्दनिधिः सुबोधरुचिरः पूज्यः परः पावनः ।
तस्मै श्री गुरुलक्ष्मणाय भवते भक्त्या नमस्कुर्महे ।।३।।

By drinking deep
Whose sweet juice of immortal utterances
A person of purified intellect becomes delighted;
By receiving whose grace–
Caused through discrimination–
One attains the abode of peace;
who, being the treasure of bliss,
Is easily apprehended brilliance,
Venerable and highly purificatory;
To that auspicious preceptor in Thee
O Lakshmana ! we offer obeisance with devotion.

THE SAGE OF ISHABER

A Brief Life-sketch

Introduction

Fathers of the Kashmir Monistic Śaiva Thought, who flourished in the valley from ninth to thirteenth century A.D., were erudite scholars and eminent saints. They recorded what they practiced and accomplished thereby. Later, there were interruptions in this line of thought, and it was mostly the ritualistic faith that kept the tradition alive. After Śivopādyāya, the eighteenth century scholar-saint who wrote commentaries and books of the kind, there appeared saints of the order during the nineteenth century. But they only taught the lore and made no use of pen. In the early twentieth century the Kashmir of past glory was blessed with a son who, not only practised and lived this wonderful philosophy --the Trika Śaiva of Kashmir named *Pratyabhijña Darśana* - but also disseminated its postulates by teaching and writing among the seekers of the Truth in the country and among those from foreign lands.

Birth and Initiation

A luminary of the first magnitude on the spiritual firmament of modern times, Lakshmana Raina was born at Namchibal in Srinagar (Kashmir) on May 9th, 1907. He showed signs of spiritual fertility from his very birth. Finding the child far too precocious, his noble, god-fearing and devout parents put him in the tutelage of Swami Rama, who had been their family priest, later turned a saint of high order in the tradition of the refined Tantric Monism of Kashmir known as the Trika system. From his

early childhood Lala Saab cast a spell not only over his parents and relatives but also on Swami Rama. At sixteen, however, the boy was ripe enough for being initiated by Swami Mahatab Kak, who had been commissioned by his illustrious preceptor just before entering *mahāsamādhi*, when the promising Lakshmana was only seven years old. The enterprising and well-to-do parents could not prevail upon the young boy, for entering the life of a householder or even for taking up a job.

Renunciation and Learning

It was typical of young Lakshmana to take his own time to do things rather than act on the spur of moment and force the pace. He had requested his loving parents to make a place available for him in solitude. But it took them some time to execute the promised plan. Yet the spiritual urge compelled the earnest aspirant to leave home for practicing *yoga* at the famous forest ashrama of Sādha-mālyun in Handawara District of Kashmir. He left no clue about himself at home except a line on a piece of paper requesting his brothers to give comfort to his parents. Getting the clue after a thorough and anxious search for the young Lakshmana his father Pandit Narayan Das[2] and his preceptor Swami Mahtab Kak[3] went there to meet him. They succeeded in persuading him to come to the city and accept to live in a newly built house in their factory premises as he had desired. Here the earnest scholar-saint devoted himself to the study of Kashmir Śaiva literature available at the Research Department of the Jammu and Kashmir Government started early by Sir Pratap Singh, the then Maharaja of the state. Highly learned Pandits had helped the Department in editing and publishing of a number of books on Kashmir Śaivism[4], excavated and discovered throughout the state. Lakshman Joo engaged the most efficient Pandit, Rajanaka

Maheshvara to teach him *Śaiva śāstra* at home. He also studied the Sanskrit grammar and the allied schools of Indian philosophy at full length. He edited the Bhagavad Gītā with its Sanskrit commentary by Abhinavagupta and appended important notes to it. This was published when he was about twenty-five years old.

Seclusion

During the year 1934-35 Brahmacari Lakshman Joo chose a secluded place at the foothill above Ishaber village in the vicinity of the famous Nishat Garden. He loved the spot because his ideal preceptor Abhinavagupta, one of the most prominent authors of Kashmir Śaivism, had lived somewhere around the place in vineyards about nine centuries ago. A bungalow was constructed by his parents at the selected site. It had a spacious garden with multi-colour flower-beds, fruit-bearing trees and a vegetable garden. Adjacent to this spiritual abode Sri Jia Lal Sopori of Srinagar built a house for his daughter Sharika Devi, who, after taking a vow of leading a celibate life, had found her worthy preceptor in Brahmacari Lakshman Joo. Deviji remained in utter penance for attaining perfection in the monistic Śaiva order by learning *Āgama śāstra* from him and practising *Śaiva-yoga* under his care. Devotees and seekers of Truth began to pour in now. It was about this time that the present author[5] was introduced to this holy soul of divine charm by his own master and was later recommended for the study of Utpaladeva's masterpiece *Śivastotrāvalī*. This marked the beginning of Sunday class at the āshrama that always remained increasing and surcharged with wonderful spiritual vibrations.

Meeting Ramana Maharshi

Suddendly the young saint made a silent trip to certain places of his own choice in India. He wanted to confer with saints of high order perhaps to ascertain his atttainments. He spent some time at Bombay beach to establish his power of spiritual perception. Then spending a very short time with Mahatama Gandhi at Sevagram he rushed to have a glimpse of Sri Aurobindo at Pondicherry where the Mother evinced interest in him. Therefrom he found his way to Tiruvanamalai to meet Ramana Maharashi at the Ramanashramam. Bhagavan Ramana looked at the young attractive saint graciously. It must have been the moment of *Dṛṣṭidīkśā* – initiation by mere sight. Swami Lakshman Joo spent some weeks in the presence of the Maharshi. He later expressed : "I felt those goldern days were indeed divine"[6]. Thus Swamiji revived the spiritual link in 1938 that united Madras and Kashmir when a monk of Madhurai, named Madhuraja had travelled to Kashmir in the eleventh century to meet the great Abhinavagupta. Swamiji returned to Kashmir with greater spiritual charm. Then wrote a Hindi translation of the *Sambapancasika*, adding important hints as footnotes to it. This was published in 1943.

Aurobindavan Solitude

Swami Lakshman Joo took to strict seclusion in his own āshrama premises for several months. During that period of 'Aurobindavan solitude', he concentrated on the *Kramastotra* culled out from the *Tantraloka*. Giving a wonderful exposition of the twelve forms of *Saiva yoga* in lucid Hindi preceded by the original Sanskrit text, this small book of deep insight into the Reality of *Dvadaśakālī* was published in the year 1958. Along with his progress in spiritual attainments, Swamiji propagated the

Saiva faith so efficiently and effectively that scholars and seekers after Truth got drawn towards him, not only from his own country but also from abroad.

The Ishwara Ashrama

After India was declared a free country, she has virtually remained in shambles, not tidy as before. A sense of insecurity increased day by day in everyone's mind and almost everywhere. In the suspicious circumstances, Swamiji disposed off his immovable property along with that of Sharika Devi ji, about the year 1957 and started to live in a small house newly constructed at a stone's throw from the general road near Gupta Ganga Temple in Ishaber village. 'Ishwara Ashrama' was the name given to the ashrama and the disciples began to call Swamiji Īshwara Swarūpa. (This ashrama is now the headquarter of Ishwara Ashrama Trust).

Ashrama Activities

The Ashrama activities gathered momentum. Swamiji held regular Sunday class/*satsaṅga*. On Mondays he observed silence (*maunam*) and spent his day in 'God's House', the tiny cottage for meditation, built in a beautiful small garden near the previous ashrama-place. A set programme was followed on other weekdays. A spacious lecture-hall with cupboards on one side for library and a *havana-śālā* for annual *jag* were constructed in the premises of Shri Ranvir Siva Temple, Gupta Ganga by the Dharmarth Trust of Jammu and Kashmir under the trusteeship of Dr. Karan Singh, former Union Minister and Ambassador. The complex was named 'Kashmir Śaiva Pāthikā'. Sunday discourses on *Tantrāloka* by Swamiji, lectures by eminent spiritualists and seminars were held there with grace and glory. Swamiji, at certain

occasions gave series of lectures on spiritual topics for the elevation of common people, besides taking special classes and guiding scholars in their research work. Maiden translation with footnotes in Hindi of his favourite *stotra* the *Sivastotravali* was published by the Chowkhamba Sanskrit series office, Varanasi in 1964. This, Swamiji taught with a new exposition each time.

Honours Conferred

Two saintly persons of Swamiji's calibre, contemporaneous with him, were Pandit Nilakantha Jyotishi (later Swami Nilakanthananda Saraswati, D.L.S, Rishikesha) and Pandit Satram Bhat of Ishaber. Although each had a different mode of thought yet the 'spiritual trio' was destined to meet and corroborate on the *yoga-bhumi* of Ishaber. They met closely on *Brahma-sūtra Śāṅkarabhāṣya* and *Yogavāsiṣtha Mahārāmayaṇa*. Scholars and professors came to Swamiji from the universities of Torino (Italy), Paris, Oxford, and America for guidance in *Pratyabhijña* and *Tantrāloka*. To the scholars and his disciples from foreign lands he gave pithy and short lectures on abstruse topics in English. For Kashmiri disciples he explained the tenets of Śaivism in a literary style full of elegance and wit. To general audience he spoke in lucid Hindi. Swami Lakshman Joo read his paper in Sanskrit on 'Kuṇḍalinī Vijñāna Rahasyam' at the *All India Tantra Sammelanam* held under the auspices of the Varanaseya Sanskrit University at Varanasi in the Year 1965.[7] His exposition of the subject was much applauded by the great luminary Mahamahopadhyaya Gopinath Kaviraj and other scholars of great repute. After some years the Varanaseya Sanskrit University conferred upon Swami Lakshman Joo the degree of D.Lit., *honoris causa*, in recognition of his splendid and valuable services to the cause of Sanskrit. When Swamiji was informed about this, he

simply gave an innocent smile and said in an expression of humour "I have become a doctor now". The Jammu and Kashmir Akademi of Art, Culture and Languages presented the robe of honour to Swamiji at a special function while Mir Qasim was Chief Minister of the state.

Contribution

Swamiji's contribution to the promotion of the studies in Kashmir Śaivism, propagation of the *Trika* philosophy and growth of Kashmiri culture will be remembered for long. This considerably helped the revival of this philosophy and the way of life which had otherwise been fading away due to political changes in the valley. Swamiji, however, became known nationally and internationally as the best exponent n a luminous fashion the mystical experiences in the texts namely *Pratyabhijñā hṛdaya, Śiva sūtra, Vijñānabhairava* and *Parātrīśikā* which also bear his elaborate introductions. Swamiji's immense erudition stimulated some more disciples and admirers to expound these Śaiva texts. Prof. Nilakanth Gurtoo wrote Hindi translations of *Parātrīśikā* and *Spandakārikā*. The present writer, wrote an independent, pithy and uptodate Hindi commentary on *Śiva-sūtras* that was highly praised by the Master. Smt. Kamala Bawa translated the text and commentary of *Pratyabhijñā hṛdayam* into Hindi. Smt. Prabha Devi translated into Hindi *Parāpraveśikā, Paramārthasāra* and *Guru stuti*. All these have been published. Dr. Oscar Botto (Italy) wrote on Abhinavagupta and *Tantrāloka* in Italian and Dr. Lillian Silburn (France) translated some Śaiva hymns and certain texts on Śaivism into French repectively. Thus Swamiji taught as well as spread with effective measure this unique philosophy of Kashmir in the country and abroad.

Birthday and Excursions

Swamiji's birthday was celebrated every year on such a grand scale that it turned to be a great fair for common people and an auspicious day for his admirers and devotees who flocked from all parts of the country to have a glimpse of the sage sitting in long *samadhi*. Indian as well as foreign disciples attended to see this godman 'living free' on this earth. Sri Dinanath Ganjoo, Smt. Kamla Bhagati, Sri Narayan Joo and Smt. Raj Dulari Kaul among many others sang Kashmiri poems of eulogy to their preceptor. This cheerful holyman of wisdom, wit and peace distributed *prasāda* all day long. The next day Swamiji spent in giving gifts to devotees and disciples. Once Swamiji remarked "If I had to celebrate my birthday twice a year I would finish up all my extra property by distributing it."[8]

Excursions to places of sanctity and natural scenery in the valley were occasionally arranged. *Kirtans* by disciples and discourses by Swamiji were usual features all along. Prominent places visited on large group excursions were: Verināg, Takshakanāg, Karkutanāg, Sādha-mālyun, Umā Nagarī, Hāngalgund, Tangamarg, Nāran-nāg (Sindh Valley), Dācchigām and Dārā etc. by bus and different places around and in Dal Lake by *dunga* (house-boat) during summer besides longer trips to Hardwar and Rishikesh during winter.

Moments of bliss were experienced when saints and men of learning came to meet the sage of Ishaber. Dr. Karan Singh often visited the ashrama to receive blessings. Smt. Indira Gandhi, the former Prime Minister of India sought interview with the sage, whenever she came on a visit to the state. Swamiji had a meeting with J. Krishnamurti at Kotarkhana in the Dal Lake. Maharashi Mahesh Yogi visited the Ishwara Ashrama and invited Swamiji to his house-boats in the Dal Lake. Swamiji gave an interesting

exposition of the *Vijñānabhairava*[9] to his devotees on request. Paul Reps, in his short introduction to the chapter 'Centering'[10] says : "It presents 112 ways to open the invisible door of consciousness. I see Lakshman joo gives his life to its practice". Swami Ramdas (a *jīvanmukta*) of Kanhangarh, Mangalore; Swami Satyananda Saraswati of Munger and Swami Muktananda of Ganeshpuri were pleased to meet the Swami when they visited Srinagar. Swami Lakshman Joo himself attended and presided over spiritual meetings held occasionally in the valley and outside it. In 1976 Sri Ramakrishna Ashram, Srinagar (Kashmir) organized a spiritual congregation in the Ashrama precincts. This was graced by the world famous cultural ambassador of India, Swami Ranganathananda while the meeting was presided over by Swami Lakshman Joo, who described Sri Ramakrishna as a *siddha yogī*.

Another time Swami Ranganathananda was invited by Swamiji to address a special meeting of scholars and devotees and declared the chief guest as 'messenger of peace'. Swamiji occasionally went to Hardwar and Rishikesh to meet saints especially Swami Sivananda Saraswati of the Divine Life Society giving expositions to parallelism of Kashmir Śaiva Mysticism with Mysticism of Śaṅkara Vedanta.

Ecstasy

During his years of maturity, Swami Lakshman Joo was writing a comprehensive compendium of Kashmir Śaiva Darśana in lucid Hindi. It runs into several chapters. Excerpts from the manuscript were at times read out by him to the selected disciples among whom present writer was fortunate to be one. It is understood that writing of the book remained incomplete but was published later in 1994 by Smt. Prabha Devi ji. Prof. P.N. Pushpa, while writing his foreword to this book titled *Trika Rahasya*

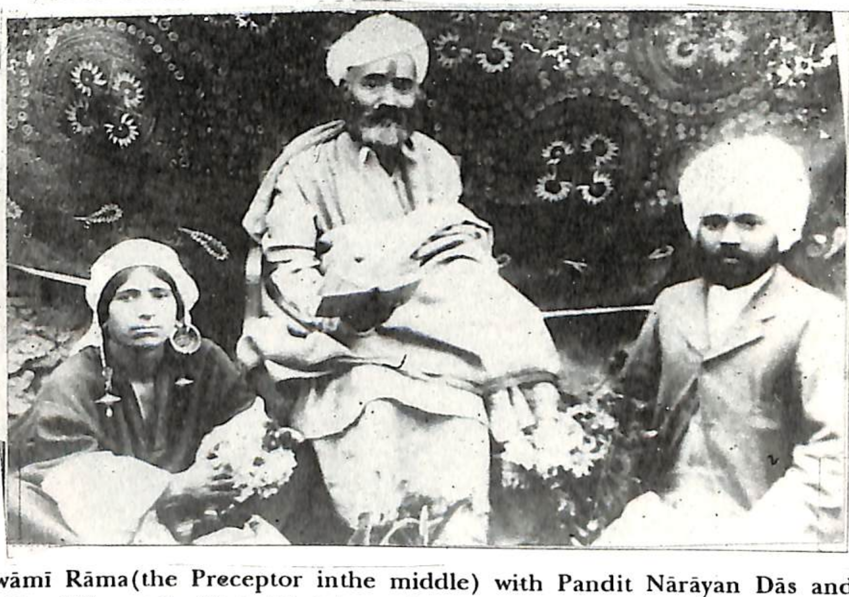
Prakriya has also observed the incompleteness of this work. During his later days of ecstasy Swamiji only explained selected pithy verses from the *Āgama śāstras* and *Yogavāṣistha* and sang these alongwith his disciples in divine rapture. These continue to be sung by the devotees at the Sunday *satsanga* meeting with the wonderful *Gurustuti* composed early by one of Swamiji's illustrious disciple of Varanasi, Sri Rameshwar Jha, who having studied and practised Vedanta Mysticism had found great interest in the Kashmir Śaiva Mysticism and had accepted Lakshman joo as his preceptor of the Faith.

Ocult Powers

Though Swamiji was a master of occult powers but he never made a display of those powers. Swamiji was against their being used as he was convinced that the use of occult powers was an impediment on the spiritual path. He was the master of self-control and care. However he appeared to have made use of his divine power sparingly and with great caution. Not only his close disciples but also un-acquainted people of different beliefs, from far and near, some of whom had not even met the Swami in person, were convinced of his powers which he might have used un-asumingly for their upliftment. Certain contemporary saints of the country expressed that Swami Lakshman joo had been strictly guarding his earned treasure of powers and if at all, he used those scarcely. His awe-inspiring sight and proverbial sympathy drew people of all walks of life near him with their problems to which he was often sharp in giving decisions. It was also observed that he gave a healing touch to those who needed it. Common people believed him to be a redeemer from evils. Some persons of pure heart felt a current of mysterious joy running through their body while receiving his touch on bowing at his lotus feet.



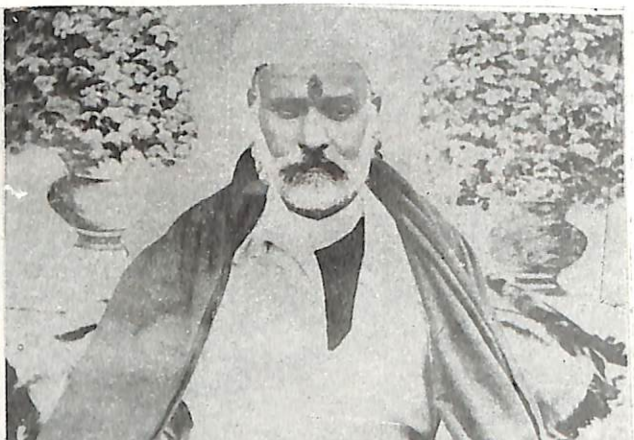
Swāmī Rāma, the illustrious Preceptor of Swāmī Lakshman Joo.



Swāmī Rāma (the Preceptor inthe middle) with Pandit Nārāyan Dās and Arñimal (Parents) of Swāmī Lakshman Joo.

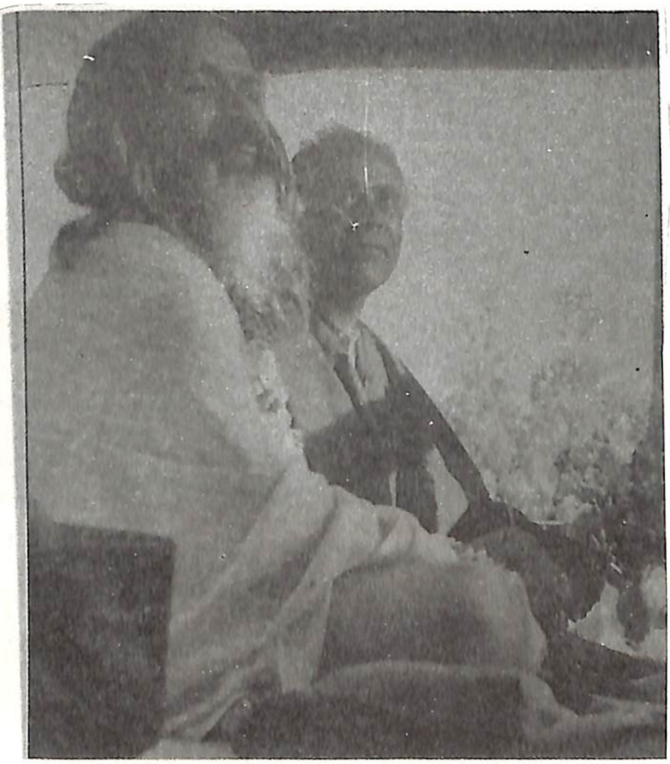


Swāmī Rāma in Mahāsamādhi.



Swāmī Mahatāb Kāk who intiated Swāmī Lakshman Joo at the age of sixteen years.


With Maharshi Ramana, 1938.

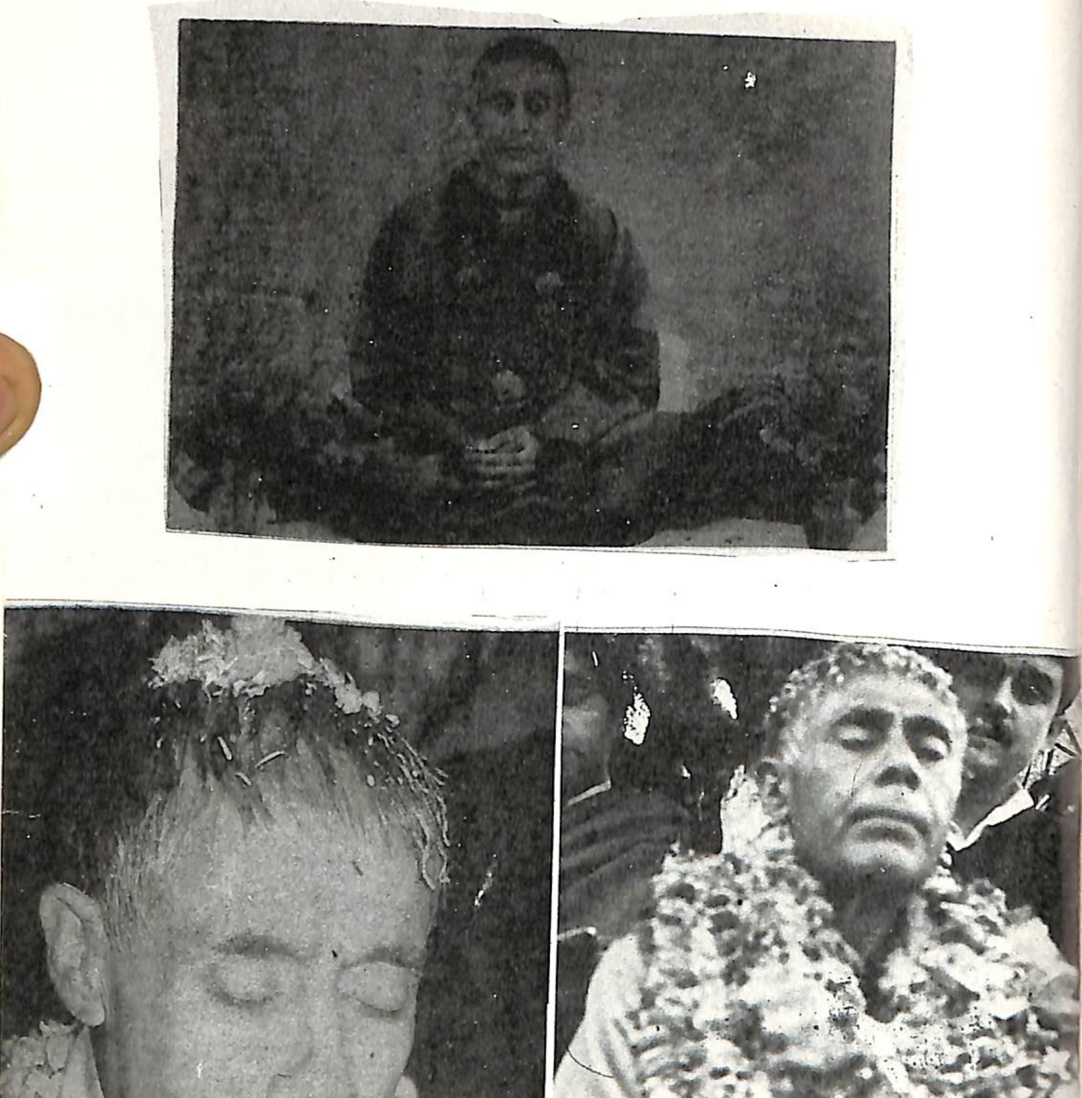

With Maharshi Mahesha Yogī, 1964.



Swāmī Lakshaman Joo and Pandit Jankinath Kaul 'Kamal' Guru-śisya bhāva 1985.
Photo by : Kapil Kaul



Swāmī Lakshman Joo in a gay mood.



Swāmī Lakshman Joo in deep trance on his birthdays.

Picture of Personality

Swamiji had disciplined himself into such unwinking vigilance that he was never found saying or doing a thing that was not in consonance with the Truth of his way of life. Only eight months before Swamiji choose to merge in the infinite, his chief disciple Brahmavadini Sharika Devi entered the Divine on Feb.1, 1991. He did wonderfully well what was quite befitting to his nature and practice. In fact there was very high aiming in the core of the Swamiji's very existence which was manifest in a happy combination of three elements:

i Simplicity, an expression of simplicity;
ii Enthusiam, the vital push of the spirit within;
iii Wisdom, the light of the soul as the portion of the Divine Himself.

Endowed with magnetic personality, divine charm and wide scholarship behind his spiritual attainments Śaivacarya Īśwara Swarūpa Śri Swami Lakshman Joo was an inextricable combination of life and religion. By years of study and contemplation, his practice of *yoga* had ripened to such an extent that his teachings contain the best solution to the problems that face humanity today. His very presence was solace to the depressed, hope to the forlorn, joy to the seeker, inspiration to the scholar and satisfaction to the soul striving for spiritual upliftment. The best in him was all-lovingness that attracted towards him people of all faiths and of different creed. An embodiment of magnificent qualities, he was a faithful friend, a benefactor brother, a fondling father, a true teacher, a noble neighbour, an instinctive

instructor, an affirmed administrator, a congenial companion and above all the girdling guide of all who came near him. His disciples and admirers sought to throng around his radiant personality as honey-bees hover about a fragrant lotus in bloom. Īswara Swarupa's sagacity made him into an exemplary sage. He looked simply divine, when he made a short tour to United States in June-July, 1991.

Homage

The playful ways of the Master--the sage of Ishaber-came to an end on this earth in Delhi in the early hours of the 27th September, 1991 in moments of calmness and tranquility. He had verily been a *yogabhraṣta* (fallen from *yoga* in previous birth) for he was born in a house of pious as well as wealthy and well-thought parents – *śucinām śrīmatām gehe yogabhraṣtobijāyate*.[11] The present life of grace and glory was only the means for this Divine Being to merge into Supreme Śiva, the final beatitude of life. The powers of Truth and light may not be visible to the naked eye but they are there for the discerning. To pay homage to the beloved 'Gurudeva' let us live for the Divine and let Divine take control of our life to fulfil his purpose.

Notes

1. Pet name given to Swami Lakshmaṇ Joo by his parents.

2. The pioneer house-boat merchant of Kashmir - had provided complimentary house-boats to Swami Vivekananda on his visit to Kashmir in 1897-98. It is understood that the great Swami had visited Swami Rama, the grand-preceptor of Swami Lakshman Joo, at Fatehkadal ashrama.

3. The chief disciple of Swami Rama and preceptor of swami Lakshman Joo. Swami Mahtab Kak had also been the preceptor of my father Pt. Jagannath Kaul who could see only 32 summers till c.1927 A.D.

4. Sri Jagdish Chandra Chatterji, in his book : *Kashmir Shaivism* published by the state Government in 1914 writes - "The first beginnings of what has been called Kashmir Shaivism to distinguish it from other forms of Shaivism known and still practised in different parts of India, may have to be traced to the *Śiva-sūtras* which together with the commentary on them by Kshemaraja called the *vimarśinī,* have been published as the opening volume of this series of publications i.e. *The Kashmir series of Texts and Studies*.

   Shri Chatterji, with a group of enthusiastic and erudite workers had done yeoman's work in establishing the Research Department (of J & K Govt.) which was nurtured by Mahamahopadyaya Mukundaram Shastri, Sri Ram Chandra Kak (who later rose to be the Prime Minister of the state), Pandit Maheshwara Razdan, Pandit Harabatta Shastri and other scholars. Besides discovering works related to Kashmir Śaivism, some manuscripts of historical like the Gilgit Mss. etc. were also published by the Department.

5. One fine day probably in April 1935, Brahmacari Nilakantha (of Drabiyar) at whose lotus feet I studied *Śaṅkarānandī* then and who was a close friend of Brahmacari Lakshman Joo, asked me if I desired to go to see the Mahatma at Ishaber, Nishat. I readily agreed as I had already heard about his endeavour of holding fast to the virtues of renunciation. The Mahatma was performing *Purusacarana Yajña* prior to *graha praveshe* entering to live in the new house. On being introduced as a poet-in-becoming, I was asked to read one of my compositions. Taking out a piece of paper I sang from it my latest poem in Hindi : -

हस्ती को देख अपनी मस्ती मैं झूमता हूँ
प्यारे को देख प्यारे मैं मस्त हो रहा हूँ।
काफूर है यह दुनिया भरपूर मैं हूँ बाकी
भरपूर मय यह पीकर मस्ती में झूमता हूँ।
लाया रिझा के मैंने प्यारे को प्यार करके
अब प्यार देख उसका मस्ती में झूमता हूँ।
सब बाग ढूंड छोडे चमनों की देख खुशबू
खुशबू में उसकी मिलकर मस्ती में झूमता हूँ।
ना 'जानकी' रहा अब नहीं रूप कुछ है मेरा
मस्ती में मस्त होकर मस्ती में झूमता हूँ।

When I looked up I saw pearl-like tears trickling down the smiling brilliant face of the Mahatma on whose left and right were Brahmacari Nilakantha ji and Swami Sarvananda ji, all sitting in chairs. I was all wet with sweat but soon held myself with his applaud. This was my first blissful meeting with Swami Lakshman Joo.

6. Refer to the *Mountain Path*, (*Tiruvannnamalai*), April 1985.

7. A paper in Sanskrit '*Pūrnahantā Vimarṣa*' by Jankinath Kaul 'Kamal"was also read at the Sammelana.

8. Refer to the last of the seven lecture series.

9. A page from the *Rudrayāmala Tantra*. Sanskrit commentary by Kshemaraja and Sivopadyaya.

10. A chapter from *Zen Flesh Zen Bane* Compiled by Paul Reps, 1957.

11. The *Bhagawad Gita*, VI-41.

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Introduction

The Awakening of Supreme Consciousness is a compendium of practical knowledge about the rise of *Kundalini* power in man and the related discipline required for the purpose. Such hints crucial to realization of Self are hardly recorded; however, when the Master and the seeker happen to come together these hints acquire articulation. Actually it is heart-to-heart talk. When the cup is filled outpouring falls to the lot of the souls who simply wait and watch. In this book the reader will find these collections full of sweetness and charm as these are from the mouth of a great soul of supreme devotion and high erudition.

Swami Lakshman Joo gave inspiring talks on Sundays to his disciples and admirers, taking breaks from his usual teaching of Tantra texts e.g., *Tantrāloka* of Abhinavagupta, *Śivastotrāvalī* of Utpaladeva, Siva-Sutra of Vasugupta, *Bhagavad-Gita*, *Pañcastavī*, *Sāmbapañcāśikā, Mukundamālā* and a host of texts related to Kashmir Saivism. He also taught advanced texts of the same nature like *Parātrīśikā*, *Īśvarapratyabhijñā*, *Vijñāna-Bhairava* to selected few in a special class on Saturdays. Some of these talks he gave in English and some in Kashmiri and Hindi as the occasion demanded. To his disciples and devotees in general he taught the texts and gave talks in Kashmiri at the Sunday *satsanga* meetings, mostly at the Kashmir Śaiva Pāthikā in the premises of Sri Ranaviresvara Temple, Gupta Ganga, Īśhabar and occasionally at his Isvara Ashram quite near the famous Nishat Garden in Kashmir.

Swamiji gave a series of seven talks from April to July, 1980 at the Sunday meetings. He chose to do so to acquaint the

devotees with preliminary disciplines and esoteric expressions concerning the Kashmir Śaiva mystic philosophy as the texts had not been easily comprehensible to some members of the audience. This he did in his usual ecstatic mood. I recorded these talks, given in original Kashmiri, to the best of my capacity and love for learning. I hardly missed to record any expression of the benign speaker as they came from the depth of his heart. Sincerity and faith enabled the writer to maintain the tone and temper of Swamiji's utterances. These pithy discourses contain useful instructions for earnest aspirants on the path of Self-realization. Swamiji profusely quoted Sanskrit verses and aphorisms from *Pātanjala Yoga Sūtra, Netra Tantra*, *Tantrāloka*, *Yoga Vāsiṣṭha, Manusmṛti* and the *Jnana-Prakasa* of Paramananda, the famous devotee-poet and saint of Kashmir in the 19th century.

After editing the recorded material simultaneously with translation into English I placed the manuscript at the Master's desk. On going through the matter he remarked, with graceful pleasure, that no detail was left out. The original Kashmiri lectures were published under the caption '*Pazar Pazaravun* (Awakening to the Truth) by Ishvar Ashram Trust and released in Jammu on the 4th October, 1993 - the second anniversary of Swamiji's *mahāprayāna*. An English translation of these lectures was published in 1982 by the erstwhile Universal Śaiva Trust in Srinagar. The book was wrought with editorial and printing mistakes and contained only five lectures, lacking details. It is out of print now. The present English edition is a literal translation of the original in which chronological and other details are maintained. Besides this, discourses on advanced topics of Śaivism, delivered by Swamiji in English, have been added. This includes a paper rendered into English from the original Sanskrit. Details are given below :

i) Vatulanatha Sutra - Swamiji was pleased to give two lectures on the Sūtras in English at the request of this writer who had previously gone through the text with Sanskrit gloss by Anantasakti-padacarya. This he agreed to do in the Saturday evening class when he taught his foreign devotees residing about the Ashram. At the very outset he said that the writer of the gloss had not understood the meaning of the *sūtras* and their application well. The *sūtras* refer to the Supreme Conscious state of an advanced seeker after Truth, which is attainable beyond the three means *Ānavopāya, Sāktopāya* and *Śambhavopāya* by very great courage of equalising subject-object relation termed *Anupāya*, the means without-any-means. Explaining the *Trika* system of Kashmir Śaiva philosophy he concluded that it was the great courage of complete awareness of Self and was recognized by the stamp of astonishment on the very personality of the realized soul.

ii) Essential teachings of the Bhagavad-Gita : In his *Gītārthasamgraha*, brief commentary on the *Bhagavad-Gītā*, Abhinavagupta composed a concluding verse to every chapter. Therein he boldly declares that freedom from miseries can neither be got by renouncing the world nor by harbouring hatred towards it, but by feeling the presence of God everywhere and in every walk of life. The verses uniquely point out the original significance of the 'Celestial Song'. Swamiji poured out pithy expositions of the verses in English, during the winter of 1978, to benefit aspirants in their day-to-day life. Preceding the expositions it became necessary to include the original summary (*samgraha*) *ślokas* along with English translation. This I did as was also suggested by some venerable friends. This will make clear the inherent philosophy of the *Bhagvad-Gītā*.

iii)Kuṇḍalinī-Vijñāna-Rahasya : Swami Lakshman Joo presented a paper in Sanskrit on the topic at the *All India Tantra Sammelana* organised by Sampurnanada Sanskrit University, Varanasi, in 1965. This is about the secret of understanding the primal power of Siva. Different aspects of *Kundalini* are explained in it. A comprehensive translation is presented for an easy grasp of this subtle *Yoga* practice.

In the end are appended some important sayings of the saint-philosopher, culled out by Shri Anupam Kaul and a Sanskrit hymn to the Master -*Pranāmañjali.*

Acknowledgements :

Due to the fearful exodus of Kashmiri Pandits about eight years ago, all the records of my works and my small library of selected and rare books remained back in Srinagar. Publication of this work could not be possible without the help that Prabha Deviji and Anupam Kaul rendered in collection and consolidation of the material respectively. I have a good word for them.

I am greatful to Dr. Bettina Baümer for revising the manuscript and taking great care in getting the same type set.

I am also thankful to the Secretary, Ishwara Ashram Trust for undertaking the publication of this important collection of Swamiji's lectures.

Jai Guru Dev

Jankinath Kaul

1

First Lecture

External Discipline – Yama-Niyama

Sunday, April 27, 1980

Every human being must strive for self-realization. When the individual self has right knowledge of the universal Self and recognizes its Divinity without the least apprehension, it is known as union or *Yoga*. Patañjali has explained eight limbs of *Yoga* in his *Yoga-Sūtras*. The Kashmir Śaiva philosophy also recognizes the *Yoga-Sūtras* for its own system, where it is stressed that the first two parts, i.e. *Yamas* and *Niyamas* must have already been practised. In Kashmir Śaivism the eight limbs of *Yoga* begin from *Āsanas* – the right posture. By practising the first two one prepares oneself for the spiritual path. This is the development of etiquette. This is the external behaviour. Unless one develops the external behaviour how can one delve deeper into subtleties!

> नित्योदिता पराशक्तिर्यद्यप्येषा तथापि च ।
> बाह्यचर्याविहीनस्य दुर्लभा कौलिकी स्थितिः ॥
>
> quoted by Jayaratha on *Tantrāloka* 12.16
>
> The power of supreme consciousness is always present in awareness, always pure and untainted. But for a person who lacks in external behaviour, it is impossible to get established in this unalloyed bliss.

Therefore, unless the aspirant has become well prepared in the external behaviour, or developed the right etiquette, he is bound

down with chains of illusion and doubt more and more in the prison of this world.

तथा हि शंका मालिन्यं ग्लानिः संकोच इत्यदः ॥
संसारकारागारान्तः स्थूलस्थूणाघटायते ।

Tantrāloka 12.20–21

Ignorance is the subtlest impurity which gives rise to doubt. This loosens the spirit of courage to advance towards purity of mind and renders lethargic. Automatically one gets bound to limitation of body etc. This causes degradation. Thus the human being gets strongly tethered like tame animal with the rope of ignorance in the prison of this world.

Therefore, it is necessary that one must first execute one's efforts towards the development of external behaviour or etiquette for becoming fit to receive grace of the Master. Otherwise, "the one upon whom the Master becomes angry is left out":

गुरुर्हि कुपितो यस्य स तिरोहित उच्यते ।

Tantrāloka 23.63

The favour of doing good is denied to him. It is, therefore, stressed that the five *Yamas* (internal disciplines) should be followed first:

i. *Non-violence* (*ahiṃsā*): Do not hurt anybody by mind, word or deed. Do not reveal the faults of others. Keep quiet. Do not look to others' faults. Seeing your ideal they will by themselves be set right. By practising this virtue one's foes turn into friends in course of time.

ii. *Truth* (*satya*): Do not harbour any idea of deceit and trouble in the mind in your dealings with others. Speak the loving and sweet

truth. Do not use harsh words in doing so, lest the listener's feelings should get hurt in any way. Be friendly with all.

Being truthful in this sense your word of blessing will bear immediate fruit. Your word will be effective.

iii. *Non-stealing* (*asteya*): Do not have any idea of stealing through your mind, word or deed. Never even think, for instance, 'what a nice watch he has. I would like to have this'. Mere thinking like this involves you in the crime of theft. One who never steals or becomes greedy, enjoys real happiness.

iv. *Celibacy* (*brahmacarya*): Maintain high character in mind, word and deed. Even the householder, who leads his life according to the injunctions of the Sacred Ordinance, can live the life of *brahmacarya* – celibacy.

To be given to the practice of the Realization of Self is also termed celibacy. Such a person gets wonderful powers and no common man can compete him.

v. *Non-hoarding* (*aparigraha*) : Hoarding money and articles of enjoyment out of selfish aim will avail you no good. Do not keep more than what suffices your needs. If you do you are committing a great social evil.

By the practice of this virtue you can have clear knowledge of past and future births.

You must also practise the following *Niyamas* (external disciplines) in right earnest:

i. *Purity* (*śauca*): Dress and food must be clean and pious. Internal purity is to have healthy and pious thoughts and friendliness towards all. Attachment and hatred are both impurities. Throw them off into the river so that they do not come to you again. By doing so you

will understand that this body is always impure. Renunciation will dawn.

ii. *Contentment (saṇtoṣa)*: Have faith in yourself and never be greedy. You will get immense joy. You must be always up and doing but do not feed greed.

iii. *Penance* (*tapas*): Follow your duty according to your own capacity and circumstances, even if you may have to face hardship. Your internal organs will get purified by doing so. You will develop fine intellect to enable you to understand the subtleties of life.

iv. *Self-study* (*svādhyāya*): Study of the sacred scriptures leading to knowledge of Self. Repetition of *Gāyatrī Mantra* with *Aum* syllable and breathing exercise (*Prāṇāyāma*) will lead you to study your own self. By this you can receive the favour of your ideal deity.

v. *Surrender to God* (*īśvarapraṇidhāna*): Always resign yourself to the will of God. That will ward off all obstacles and grant success in concentration.

In summing up, I have to say again that unless you are friendly among yourselves, unless you cultivate the habit of being truthful, unless you give up looking to the faults of others, unless you eradicate greed and unless you cast your life according to the injunctions of the Sacred Ordinance, mere studying and learning lessons will avail nothing. Your thoughts must be pure and pious, you must be able to avoid greed with full confidence and faith in your own actions – both past and present – you must increase your power of tolerance and endurance and you must witness your own deeds resigning everything to the will of God. Then life will be beautiful and you will be blessed.

2

Second Lecture

Purity of Mind and Internal Posture

Sunday, May 4, 1980

Purity of mind is the first requisite for spiritual practice. If the mind is free from attachment and detachment, love and hatred, praise and blame, it can remain stable; and then it is termed a clean mind. You must be able to cultivate equality in spirit. Then only will spiritual practice become successful. Otherwise all goes vain and nothing is achieved.

The first and foremost condition for spiritual practice is the adoption of a steady posture. Whichever recognized pose you adopt for yourself or is advised by your master, you must stick to it and you must be able to remain in it for long – at least two hours – and without the slightest movement or distraction. There should be no cause for making any movement. You should not yawn, nor look side-ways, you should not stretch your muscles. There should be no bending position. You must be able to sit straight with your spinal column erect. You must sit like a rock. Then by mere sitting thus and even without doing any spiritual practice, your mind will become steady, serene and purified. This is called the 'conquest of posture' – *āsana-jaya*. By this the spiritual practice easily gains strength. You can see this for yourselves. Even one hour's sitting without any movement, will give your mind steadiness. You will feel peace. Then you will feel no necessity of practising the conquest of mind according to this *śloka* of the *Bhagavad-Gītā* :

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव शमं नयेत् ॥

Gītā VI.26

> Restraining the restless and unsteady mind from all those objects after which it runs, one should concentrate it on God.

There is no need of following this practice. By conquering the posture the mind automatically becomes stable. This is stated in the *Gītā* :

> समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
> सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥
> प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
> मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥
>
> VI.13–14
>
> With body, head and neck upright and steady, eyes turned to the point of the nose and gaze not wandering; maintaining internal calm, fearless, determined on the vow of *brahmacarya* and with the mind well governed, he should sit harmoniously absorbed in Me.

समं कायशिरोग्रीवं

Samaṃ kāyaśirogrīvaṃ – that means that body, mind, neck and head should remain straight during the whole time of spiritual practice. That is the true posture. That should be *acalaṃ* – without any movement, and then the practiser's mind should be *sthiraḥ* – one-pointed, fixed on one object. All the formalities and preliminary duties should have been fulfilled, even the obligations pertaining to bodily needs. There should be no kind of distraction, i.e. clothes must have been washed and vegetables etc. purchased. Then sit in your posture for spiritual practice. Where? Which is the place for that?

संपश्यन्नासिकाग्रं स्वं

Saṃpaśyannāsikāgraṃ svaṃ – at the end of the twelve unit measure of your breath i.e. at *dvādaśānta*. You must seat yourself at the

point of concentration as taught to you by your master. Exactly with the same zeal and in the same way as at the beginning should you mentally sit at the point of concentration. What else is to follow?

दिशश्चानवलोकयन्

Diśaścānavalokayan – you should carry no load of unnecessary thinking with you, no worry, and no care.

प्रशान्तात्मा

Praśāntātmā – You must not have to think: 'I shall be late for office, I have to see such and such a person, I have to attend this business or that. Now I should run through my practice and leave early'. No, forget all this first and then take to spiritual practice.

विगतभीः

Vigatabhīḥ – You should not have this fear in mind that you have left that piece of work half-done and that you will have to face a loss. In this context you may think, 'this is a more important piece of work to attend, this is duty. So I shall leave this spiritual practice half-way or I shall resume it later'. This must not be done.

ब्रह्मचारिव्रते स्थितः

Brahmacārivrate sthitaḥ – You must remain in continued concentration on the real nature of *Brahman*, which is Supreme Consciousness. That is the vow of *brahmacarya*. A *brahmacārī* is not only one who has a big *tilaka* (a colour sign besmeared) on his forehead or who only attends to his long matted hair hanging from the top of his head, or who displays a big rosary round his neck or any other sign of the sort. Maintaining Supreme Consciousness alone, constant and continued, is *brahmacarya*.

So far I have talked to you about the conquest of posture – *āsanajaya* – in the process of purifying the mind.

Now I shall speak to you about the conquest of Internal Posture.

This is to get established at the junction – the middle or the meeting point of the two breaths. This is called the Pause.

> मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम् ।
> आलम्ब्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत् ॥
>
> *Netra Tantra* VI.1ff
>
> Resting in the middle path at the junction-point of the inhaling and exhaling breaths with full awareness, constitutes the seat – *āsana* – of the yogī.

मध्यमं प्राणमाश्रित्य

Madhyamaṃ prāṇamāśritya means that you should be aware at the juncture. You must be able to sit or pause at the middle path – the point where the two breaths meet; i.e. the point where the out-going breath exhausts and the in-coming breath takes strength. This is the junction of the middle point. You have to pause there. This is the centre of the two breaths. This is the important point which you can mark just after the stoppage of the out-going breath and just before the start of the in-coming breath and vice-versa. This point is at the end of the external measure of twelve units and at the end of the internal measure of twelve units of breath respectively. You have to concentrate with awareness at that point, which may be termed as centre also. Not only this. You have to concentrate at this centre even while you are taking your breath in or sending it out. Even while inhaling and exhaling you have to try to dwell at this centre with awareness. This is a super-conscious state, attainable through psychic energy.

> न दिवा पूजयेद्देवं रात्रौ नैव च नैव च ।
> अर्चयेद् देवदेवेशं दिनरात्रिपरिक्षये ॥
>
> Do not worship the self-luminous Lord either at night or

> during the day. You must worship the Lord of lords at the junction of day and night.

Day here means the out-going breath – *prāṇa*. Night means the in-coming breath – *apāna*. *Parikṣaye* does not mean 'on being destroyed'. It means 'at the junction, at the middle point of the two breaths' or you may call it the centre. So you must try to remain aware at the meeting point of the two breaths. I tell you firmly, if one can truly remain at the junction thus one is bound to succeed in one's spiritual practice.

When my master taught me spiritual practice, I did not follow first. Without following the instructions correctly I started the practice. Just as I ask Makhan Lal Mujoo to do a particular work, he stands up quickly and starts doing it without following the instructions well. I was just taking my breath in and out. Nothing happened, no experience. In this course I felt sleepy and in a dreaming condition also I was taking my breath in and out in the same way as I did while awake. In this condition also I felt that I was achieving nothing. I thought, during the course of the dream, that it was mere waste of time. I went to the Ashrama. There I saw my grand master[1] sitting in his usual pose. I related my difficulty to him. I told him that my master had instructed me to do spiritual practice in such and such way and that on doing so nothing had happened. He, in reply, told me that I should remain at the junction. Just then I woke up.

Later I related this whole dream and the preceding disappointment to my master. He said, "You make haste, without following the instructions well you got up and took to spiritual practice. You must follow the instructions perfectly well first and then sit for the practice. Taking to spiritual practice with awareness is not an easy job. You have to be aware there at the door of *brahmapuri*. You have

[1] Swami Ram Joo.

to remain waiting and watching at the middle point, called *sandhi* or *sandh*"

So you will succeed in spiritual practice only when you can remain aware at the junction, at the middle point. This is called *madhya dhāma.* I just told you: *na divā pūjayet devaṃ, rātrau naiva ca naiva ca.*

> युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
> शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥
>
> *Gītā* VI.15
>
> Thus the yogī who with his well-governed mind, constantly dwells on Me, attains lasting peace that consists of supreme bliss.

You must not do the spiritual practice in a routine way. You have to do it with eagerness. You must be earnest about it. You must sit for spiritual practice after liberating yourself from all kinds of distraction.

Madbhaktaḥ means 'one who is attached to spiritual practice'. One who is very earnest about it.

You must be able to find and feel joy in spiritual practice. It must not be like a burden to you, or you must not feel it like that.

Śāntiṃ means that you must attain to the peace of the true self. You must feel peaceful. What kind of peace ?

Nirvāṇa-paramāṃ – this means that peace which will lead you towards *mokṣa* or liberation. That is it.

Matsaṃsthāṃ means that peace should be in my kingdom. It should be in my true Self.

So you must first try to undo all the intricate knots of your mind. This is very important. You must try your utmost at this otherwise it is all waste. All time and all efforts get wasted. You cannot get any fruit of your efforts without awareness. You must attend to this point first.

You must follow your preceptor, your guide. Do not look for help from your fellow-traveller. To get rid of all kinds of obstacles you must follow the instructions of your Guru alone. You must wait for his word and you must watch his hissing sound. That is the clear way for the purification of mind.

That will do for today. Rest on the next Sunday.

3

Third Lecture

Journey of Prāṇāyāma – Ajapā Gāyatrī and Cakrodaya

Sunday, May 11, 1980

Last Sunday I told you that one's mind must have become perfectly clean. That is possible by conquering the pose (*āsana-jaya*). In that connection I explained the *śloka*:

> मध्यमं प्राणमाश्रित्य प्राणापानपथान्तरम् ।
> आलम्ब्य ज्ञानशक्तिं च तत्स्थं चैवासनं लभेत् ॥
>
> *Netra Tantra* VI.1ff
>
> Resting in the middle path at the junction-point of the inhaling and exhaling breaths with full awareness, constitutes the seat – *āsana* – of the yogī.

That means *prāṇāpānapathāntaraṃ madhyamaṃ prāṇamāśritya; kathaṃ* how? *ālambya jñānaśaktiṃ ca* – when one is perfectly aware. In the middle of the exhaling and inhaling breaths you have to experience the central breath. It is the uniformity in the breath when it stops in a very natural way – *kumbhaka*. This is experienced at the junction of the two breaths. At that point one has to remain aware of the super-conscious Self. That is termed the real pose or *āsana*. *Āsana* does not really mean here the different physical postures such as *bhadrāsana, svastikāsana* etc. etc.

The internal organs (*antaḥkaraṇas*) can be really clean when one cultivates perfect awareness of the Supreme Consciousness. The state

of your mind must be perfectly clean. It is, therefore, that I tell you that you should never speak ill of others. No back-biting. You should never hate or think undesirable about each other. Eradicate the sense of avarice in you. You must treat each other with love and sympathy. Help each other. Think well of each other. That will bring you a perfectly clean mind.

When you are able to maintain awareness in the middle of the in-coming and out-going breaths (*prāṇāpāna pathāntaram*), that verily is called constant assimilation of the Supreme Self (*tadevānusandhānam*): That is *anusandhāna*. That is the real conquest of pose. Practise this well.

Therefore, by *āsana* is meant gradual dawning of awareness for a spiritual aspirant. It is the constant awareness of the Supreme Self at the centre, the middle point between the inhaling and exhaling breaths. Only those yogis can have this glorious achievement, who have gained purity of mind, who are quite free from ego and who have no prejudice.

Next comes *prāṇāyāma* - exercise or control of breath. Like *āsana, prāṇāyāma* is internal and very subtle. It is not mere inhaling and exhaling like a bellow.

> प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्मपथान्तरम् ।
> सूक्ष्मातीतं तु परमं स्पन्दन लभते यतः
> प्राणायामः स उद्दिष्टो यस्मान्न च्यवते पुनः ॥
>
> *Netra Tantra* VI.12,13cd
>
> Leaving the gross movement of incoming and outgoing breaths, when the yogī continues to maintain awareness of Self, he enters (or catches hold of) its subtle form. The breath becomes more and more refined. When it gains spontaneity it attains the universal movement. The wise

point to this as *prāṇāyama.* There is no falling then.

Our great masters have explained the mode of regulated movement of vital airs (*prāṇāyāma*) in two ways:

The first is *Ajapā Gāyatrī-Prāṇāyāma.* In this there should be no sound at all. Even the person near you should not feel the movement of your in-coming or out-going breath. The sound of the movement of breath in you should not be audible to him. The breath should become so fine that you should not yourself be able to know about its movement. Such a person has only awareness of Supreme Consciousness. His movement of breath is so fine, so slow and so soundless that he himself knows not about it. It is in this context that Paramānanda has said:

अस्तं अस्तं खस्त पंचालसय
सोऽहं भैरव बालसंय
टख युथ न लगि अथ लालसय
मन ध्यर कर पूज़ुन प्रभु ।

From Amarnāth Līlā of *Jñāna Prakāśa*
by Paramānanda

Slowly and steadily ascend the mound of God-consciousness.
Realize "He am I";
Beware! lest the pearl of continuity in *japa* should get cut.
In this way, worship your Lord with concentrated mind.

The first word of the third line in the above quotation is *ṭakh* and not *ṭukh* The latter means 'a cut', 'a bruise', 'a hurt' which conveys only an injury that can be cured, while the former word means 'break', 'cut off' or 'fall out', which conveys that it should

remain constant, it should not break or it should not on any account get detached. Therefore the line should be '*ṭakh yuth na lagi atha lālasey*, and not '*tukh yuth na lagi ath lālasey*'. This, in short, should mean that the *Ajapā Gāyatrī Prāṇāyāma* (constant uniformity of breath in awareness) should, in no case, break. It must remain uniformly constant. It must be so fine, light and constant that awareness of supreme-consciousness continues. Even one breath should not go without awareness. I have just said *prāṇādi sthūla bhāvaṃ tu tyaktvā.* That means that the movement of *prāṇa* in its process of coming-in and going-out must have become thin and fine. When the vital air of the yogī becomes very fine he attains to the movement-without-movement or you can call it universal movement of *prāṇa*. This is the real *prāṇāyāma* or control of breath. After being established in this practice, the yogī has not to return to this mundane cycle of birth and death – *saṃsāra*. He does not fall back. This is a superior kind of adopting true pose (*āsana*). But this mode of maintaining constant uniformity of breath in awareness (called *Ajapā Gāyatri Prāṇāyāma*) is very difficult to practise. This cannot be done easily. The second *prāṇāyāma* is the mode of *Cakrodaya*. If you are established in this *Cakrodaya* (*Prāṇāyāma*) with awareness, that also is a good pose (*āsana*).

इत्येषसूक्ष्मपरिमर्शनशीलनीयः ।
चक्रोदयोऽनुभवशास्त्रदृशा मयोक्तः ॥

Tantrāloka VII.71

This indeed, is subtlety of awareness that must be practised constantly. Thus have I described *cakrodaya* according to my own experience (after the master taught me) and as explained in the Śāstra.

ityeṣa	: verily, this is
sūkṣmaparimarśana	: the innermost awareness
śīlanīyaḥ	: (which is) to be practised constantly and with great alertness.
cakrodayo'nubhava	: (this is) the practice of *cakrodaya*,
mayoktaḥ	: that I have said
śāstradṛśā	: from the point of view of sacred ordinance.

This is *Cakrodaya Prāṇāyāma.*

Now, we shall consider the points of difference between *Ajapā Gāyatrī* and *Cakrodaya.*

Ajapā Gāyatrī is very difficult. During the practice of the *Prāṇāyāma* you are liable to dose and tumble down. While trying to get hold of the central force, a slumber may overtake you. It is very very hard to practise. It is, therefore, important that one should practise *Cakrodaya* first. When one gets established in it then, in the end, one may try for *Ajapā Gāyatrī Prāṇāyāma.* Otherwise all effort becomes useless. *Ajapā Gāyatrī* is thus the great pose for advanced *Yoga* practice. Yogī Kākabuṣundī had mastered this pose (*āsana*). While being established in this pose one should do as sage Vasiṣṭha instructs Rāma:

> हस्तं हस्तेन संपीड्य दन्तैर्दन्तान्विचूर्ण्य च ।
> अङ्गान्यङ्गैरिवाक्रम्य जयेदादौ स्वकं मनः ॥
>
> *Yoga Vāsiṣṭha* IV.23.58
>
> The primary requisite is the conquest of mind which must be done by seizing the hands, by pressing the teeth and by squeezing the limbs.

Bhagavān Vasiṣṭha tells Rāma: 'O Rāma! for *Ajapā Gāyatrī Prāṇāyāma* one must first have conquest of mind. One has always to be on the alert. Press one hand with the other. Squeeze it. Fasten

your teeth, I mean, both the jaws together. Squeeze your limbs like a tortoise and thus conquer your mind. Purify it with good thoughts and then thoughtlessness. It must be void. No *vāsanās* should accumulate. This is called the conquest of pose. Established well thus you get firm in the *Ajapā Gāyatrī* pose just as Kāka bhuṣundī did.

Therefore, it is necessary to note that you must not sit for *Ajapā Gāyatrī Prāṇāyāma* unless you have conquered your mind by *Cakrodaya* pose or the first *Prāṇāyāma* method.

So far I have talked about *Ajapā Gāyatrī* and *Cakrodaya* and the right pose which is the right setting for *Prāṇāyāma*.

Having got established in the right pose you can now begin the right type of *Prāṇāyāma*.

> प्राणादिस्थूलभावं तु त्यक्त्वा सूक्ष्ममथान्तरम् ।
> सूक्ष्मातीतं तु परमं स्पन्दनं लभते यतः ॥
> प्राणायामः स उद्दिष्टो यस्मान्न च्यवते पुनः ॥
>
> *Netra Tantra* VI.12–13
>
> Overcoming the gross vital airs by thinning or lengthening process you have to enter the subtle path. Then it becomes subtler and in its subtlest fineness you find movement without movement. You experience the universal flux of Divine unity.

The inhaling and exhaling is here done very slowly and in perfect awareness by which the finest movement, the subtlest *prāṇa* or the universal flux is experienced. This is called *spanda* – movement without movement. This has to be practised.

(Note: Here Sri Swamiji found the audience consisting of his disciples and admirers spell-bound and looking ignorantly towards Him and he made an interrogative remark in a short Sanskrit sentence:

Kiṃcidavagamyate bhavataḥ? "Do you understand anything ?" Then he continued in Kashmiri as before.)

If one is not competent to adopt this pose then one may continue practising this *prāṇāyāma* for one thousand one hundred and eleven years, nothing will happen. All efforts will go in vain. Ultimately one will feel that nothing had at all been achieved.

One must be able to adopt this pose by the grace of the master or by one's own sincere efforts. Individual effort is very important. The grace of the master will do nothing if one does not put in one's own efforts. It is clearly said in the *Yoga Vāsiṣṭha* thus:

न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः ।
दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया ॥

Yoga Vāsiṣṭha VI.118.4

Neither the sacred ordinance (*Śāstras*) nor the master can help unless the intellect of the practiser (*sādhaka*) has become serene, clear and sharp, unless it has got established in the *śuddha sattva guṇa* i.e. pure subtle state.

Therefore the intellect of the *sādhaka* must have become pure and serene which means pious. Pious intellect is always sharp. So to get established in this pose which is also termed as the real *prāṇāyāma*, means to get entrance and stay in the Middle Path – *madhya-dhāma* or *madhya-bhāva*. This ought not to have been explained openly. Anyway, it may help some. How long shall I continue in this mortal body! Śrī Śaṅkarācārya has expressed the same process in this stanza. The *śloka* runs:

यद्भावानुभवः स्यान्निद्रादौ जागरस्यान्ते ।
अन्तः स चेत्स्थिरः स्याल्लभते हि तदद्वयानन्दः ॥

Prabodha Sudhākara - 160

> When the experience of beingness, that occurs at the point where sleep begins and wakefulness ends, gets stable, the Joy of non-duality abides.

There is a point at the end of wakeful state and in the beginning of sleeping state. This point is pure and pious. No impressions of thought (*vāsanās*) abound here. This is the state of subjectless subject. If that state is caught hold of and if it stays for some time that is the real and true *Prāṇāyāma*. This state, if it is favoured, stays or continues for a very short time. You must continue your efforts on both ends so that this state of thoughtlessness stays. When this state becomes firm, that gives the grace of monistic non-duality which is unparalleled joy called *advayānanda*.

This is meant by the line (quoted above):

प्राणायामः स उद्दिष्टो यस्मान्न च्यवते पुनः ।

Netra Tantra VI.13cd

This is that *Prāṇāyāma* after getting established in which one does not fall back into the pit of birth and death. With this we finish with *Prāṇāyāma* to-day.

A number of years earlier I expressed my own experience in these lines:

> There is a point between sleep and waking
> Where thou shalt be alert without shaking.
> Enter the New World where forms so hideous pass.
> They are passing, endure, do not be taken by the dross.
> Then the pulls and pushes about the throttle,
> All those shalt thou tolerate.
> Close all ingress and egress, yawnings there may be;

Shed tears, crave, implore and thou wilt not prostrate.
A thrill passes and that goes down to the bottom.
It rises – may it bloom forth.
That is Bliss.
Blessed being! Blessed being! O greetings be to thee!

4

Fourth Lecture

Cakrodaya Prāṇāyāma, Pratyāhāra, Dhāraṇā and Dhyāna

Sunday, May 31, 1980

Last Sunday I talked to you about the two types of *prāṇāyāma* one *Ajapā Gāyatrī* and the other *Cakrodaya*. Jankinath says that the second type of *prāṇāyāma* called *Cakrodaya* could not be comprehensive to most of you. So I take it up again today. You have to thin out your breath. You must inhale slowly and exhale slowly. Then it occupies less space. The quicker the process of inhaling and exhaling the greater is the span of space it occupies.

Kallaṭa has said:

> तुटिपाते सर्वज्ञत्व सर्वकर्तृत्वलाभः ।
>
> One becomes omniscient and omnipotent by making one's breath extremely subtle and refined.

Sometimes when the breath extends to seventeen units (called *tuṭis*), it occupies less space. But when it moves along a less number of units, it occupies greater space. If a lion runs after you, you try to run in hot haste for safety and your breathing, at that time, sounds like *kha ha, kha ha*, the span of space of your breath becomes large rather than the largest. Now, what is to be done? While doing *Cakrodaya Prāṇāyāma* the breathing process of inhaling and exhaling must be

quite slow, as already instructed by your master. But this two-fold breathing process is not soundless. If there is anybody around, your breathing sound must be audible to him or her. You must take in and give out long breaths, so that the breathing sound is audible to another person present nearby.

There are two ways of this *Cakrodaya Prāṇāyāma*:

1. One way is that of *prāṇa* (exhaling) and *apāna* (inhaling) through the throat.

.2 The other way is through the heart. But this second way of *cakrodaya* (soundless) should not be practised. It creates abundant heat in the system. If this is practised, heart failure is sure in eight days. Therefore, this *prāṇāyāma* through heart should not be practised. This is the most difficult way.

Cakrodaya Prāṇāyāma should be practised through the throat only. The breath is to be thinned out. But you must do it constantly and with awareness. Otherwise, you may fall into a slumber. If you do it with awareness, you will not go into sleep. The breath here becomes very thin, and finds its passage to the middle point between the sleeping state and the waking state. If you are able to maintain awareness at that point, you attain the fourth state i.e. *turya*. In fact, perfect awareness is called *turya*. One is not overtaken by sleep at this point. There is no chance for giddiness. This is the journey of *prāṇāyāma*. The third kind of impurity called *kārma-mala* vanishes here for the *sādhaka*. His limbs and whole body continue to remain in the position in which they have been in the beginning. There is no change, no movement in any part of the body. If your leg remains stretched it will continue to remain like that during this process. The hand will remain where it was at first, and so on. In short, the organs of action (*karmendriyas*) do not act during this course of *cakrodaya*.

They are as if non-existent. Such a *sādhaka* can move his eyes only. His eyes see but nothing catches his attention. He sees with his eyes but there is no thought with this sight.

रथ्यां गमने तृणपर्णवत्

Just as one is going along a road, and one's eyes fall on a minor blade of grass or a small leaf. What will he think of it ? Nothing at all. These petty things will not catch his attention. In the same way does this yogī feel unconcerned, when his eyes move this way or that way. He sees with his eyes but does not pay any heed. He sees at things around him but without any concern at all, because his gaze along with all other senses (touch, taste, hearing and smell) is centered at the middle point referred to above. If he is sitting in a hall where people talk around and where there are other sounds, he hears all that but is quite unconcerned. He pays no heed to any side. This is the external journey of *prāṇāyāma* (*cakrodaya*) during waking, dreaming and sleeping states.

Now, we come to its internal journey which is the attainment of *turya* state.

क्षुरस्य धारा निशिता दुरत्यया ।
दुर्गमपथस्तत्कवयो वदन्ति ॥

Kaṭhopaniṣad II.14

In the Upaniṣads it is proclaimed with emphasis that 'this internal journey of *prāṇāyāma* is just like walking over a razor's edge, as is the opinion of the wise.' This journey is very much trying. It is therefore, that the wise call it a 'hard path', an 'uphill task' and 'very trying'. Now, in this internal journey of *prāṇāyāma*, the yogī experiences divine sounds and divine touch, from inside. He sees divine figures and wonderful scenes where celestial beings of wonderful

beauty move about. He tastes divine juice and smells divine smell. He has very wonderful experiences of all these. But his breath continues going in and coming out. He hears very beautiful and melodious tunes. He witnesses wonderfully beautiful things and beings. He also experiences tender and soft touch. Similarly divine tastes and divine smells pass his way. But all these things are nothing but obstacles in the path of *Yoga*. These divine experiences of sense objects distract his attention from the path. So he should not pay any heed towards these, however arresting they may be.

But such experiences can give a clue to the yogī that he is marching on the path. In case of his being aware of the supreme Self, these prove of help to him. They serve as torch lights provided the yogī is bold and treads the path with perfect confidence in the Ultimate Reality. No sooner does he, on any account, succumb to these distracting agents, than he falls in a ditch of hardships. So let them pass on, but do not pay any heed towards these. This is the internal journey which should be overcome in perfect awareness.

Awareness is the watch-word, awareness is the safeguard in this journey.

After this we come to *pratyāhāra* – bringing the mind back to the source.

> शब्दादिगुणवृत्तिर्या चेतसाह्यनुभूयते ।
> त्यक्त्वा तां परमं धाम प्रविशेत्तत्स्वचेतसा ॥
> प्रत्याहार इति प्रोक्तः भवपाशनिकृन्तनः ।

Netra Tantra VI.13,14

Whatever knowledge the mind gets through the five senses viz. touch, taste, (sound or) hearing, sight and smell – that all pertains to objects of enjoyment which give us pain or pleasure. All these senses are the cognizers

of objectivity alone. All that is to be given up at the time of spiritual practice. This is called *pratyāhāra*. It destroys the bondage of existence.

You have to try hard for that. You have to be sincere. In this *śloka* there are two words which need your very careful attention. One is *praviśet* which means that you must practise well, with heart and soul in what you are doing. Divine touch, divine taste, divine hearing, divine sight and divine smell experienced in the fourth i.e. *turya* are to be experienced directly through the super-intellect which is one with the Supreme Self. The other word which needs your attention is *svacetasā* which means with perfect confirmation of Supreme Consciousness. In Vedānta and Yoga philosophy it is termed *ṛtambharā prajñā* – the sharpest form of intellect, the magnetic intellect or it may be clearly called the purest form of intellect. One can recognize the Supreme Self through this *ṛtambharā prajñā* alone. *Bhavapāśanikrantana* is a very apt adjective of *ṛtambharā prajñā*. It sets asunder the *saṃsāra pāśa* i.e. the intricated net of this cycle of birth and death.

You have to be very careful here. You must not think of any *vikalpa* – response of any emotion is in no case to be attended to here. You have to do away with the divine senses viz. touch, taste etc. You just do not get involved with these.

परमार्थविकल्पेऽपि न हि लिपेत पण्डितः ॥

The wise do not get involved even in spiritual distractions.

In our last meeting at *satsaṅga* here Makhan Lal told you about the *madhumatī bhūmikā* of a *yogī*. The divine vision with the help of which the self-realized soul recognizes *Brahman*, the Supreme Self

in all this objective world is called *madhumatī bhūmikā*. He sees his own self in all what he sees about him and beyond. He is thoughtless even among the showering thoughts from outside. He is he – nothing else, and nothing else is beyond him. He is brave.

At this stage deities and divine spirits or more clearly divine forces try to mislead the yogī. They try their utmost to take him away from the tract. They dissuade him – they want his immediate fall. He comes in contact with these divine forces, which are called superintending deities (*sthānīya devatās*). Such experiences befall the yogī at the rise of *ṛtambharā prajñā* when he enters the *madhumatī bhūmikā*. But he leaves all allurements of the divine senses. Although the exhaling and inhaling process of vital airs goes on in this stage also, yet he traverses this journey in the field of *turya* – the fourth state.

After this he has to set out on another journey and that is the journey of *dhyāna* – concentration:

> धीगुणान्समतिक्रम्य निर्ध्येयं परमं विभुम् ।
> ध्यात्वा, ध्येयं स्वसंवेद्यं ध्यानं तच्च विदुर्बुधाः ॥
>
> *Netra Tantra* VI.15

The yogī crosses over the qualities of the intellect. *Dhyāna* is only concentration on the objectless object. When it matures, the movement of vital airs also ends here. The yogī wants to enter the *suṣumnā dhāma*, the middle state of the central nerve. When his concentration gets firm and well established, this happens automatically.

We often hear old women singing folk songs. Sometimes they sing (in Kashmiri):

> त्युथ म्य करनाव यथ न'आसि करनुय केंह
> त्युथ म्य सुरनाव यथ न'आसि सुरनुय केंह

> Make me do where nothing more is left to be done.
> Make me think that there is nothing more to be thought,
> and so on. (Paramānanda)

The process of vital airs (*prāṇāpāna*) ceases here. They go down into the *suṣumnā dhāma* – the central nerve. They become one and enter the middle path.

It is also said in the Spanda:

> यामवस्थां समालम्ब्य यदयं मम वक्ष्यति ।
> तदवश्यं करिष्येऽहमिति संकल्प्य तिष्ठति ॥
> तामाश्रित्योर्ध्वमार्गेण सोमसूर्यावुभावपि ।
>
> सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ॥
>
> *Spanda Kārikā* I. 23–25
>
> When the awakened yogī takes firm hold of *spanda tattva* he holds up the resolution 'I will carry out whatever God consciousness wills.' Resting in *Spanda* experience, both Sūrya (*prāṇa*) and Soma (*apāna*) get merged in the *suṣumnā* which rises to universal consciousness, *ūrdhva kuṇḍalinī*. There also he must remain alert and aware or he will be overtaken by sleep.

After this there is no effort to be done. The same process continues. After the vital airs leave their process of in-coming and outgoing, there remains the life current alone. It is called *prāṇana rūpatā*, just as electric current is applied to any living being. What happens? The whole body trembles and shudders. This life current is like the high tension power current of electricity. The electric current gives enormous pain and takes life. But in this life current of high tension the power is blissful. So it may be called the life current of high blissful power. It is this life current that gives life to vital airs. So here

the process of vital airs gives place to this life current. This is called physical death – *bhautika mṛtyu*. In this state the pulse does not beat in the body of the yogī, but the circulation of blood goes on.

During this course of the life current changes of many processes take place. It is not that the life current only appears and works, it works in wonderfully different ways. Abhinavaguptapāda calls it *vedha-dīkṣā* in his *Tantrāloka*. It is the elevated initiation – *vedha-dīkṣā*. This is given to a disciple who is highly elevated, who has successfully completed all the required qualifications and whose intellect is perfectly pure. The disciple must have completed all the courses of the required practices. Then only the competent and true master can give him initiation with penetration. Just as a hole is bored with an auger by a skilled workman, so is this initiation with penetration given by a true and able master by boring his *prāṇa* (vital air) into the disciple. It is therefore said in the Upaniṣads – *prāṇa eva ātmā* – 'verily this *prāṇa* is the Self'. This penetration takes place automatically. It is this high tension power filled with bliss. This is called *ātma-vyāpti* – expansion of the Self.

This 'Initiation with penetration' or *vedha dīkṣā*, is of **six kinds** :

1. *Śākta Vedha*:
   About this I told you just now.

2. *Bindu Vedha*:
   Multiply the pleasure experienced at the time of sexual copulation of husband and wife, million and billion times. What an immense pleasure must that be, such joy is experienced by the yogī who has got initiation with penetration through *bindu vedha*. The master gives this initiation to his chosen disciple but the latter is unaware of that. He only experiences the joy.

3. *Bhujaṅga Vedha*:

   This is the combination of *vedha dīkṣā* and *bindu vedha*. The disciple feels himself of the shape of a serpent. During this experience he has infinite joy.

4. *Bhramara Vedha*:
   In this initiation the yogī feels something like the buzzing of bees.

5. *Nāda Vedha*:
   This is experienced as inner sound.

6. *Mantra Vedha*:
   This is experienced as the knowledge of the *mantra*.

That is the extent of concentration. After this the yogī does not sit for concentration. That is the seventh kind of initiation. This is called *para vedha*. In this state the yogī is nothing but Supreme Consciousness. The supreme Self only remains. There is neither the approach of *prāṇa* and *apāna* nor is there concentration and meditation. He is what he is. Nothing else at all.

After this journey, we come to *dhāraṇā* meditation:

> धारणा परमात्मत्वं धार्यते येन सर्वदा ।
> धारणा सा विनिर्दिष्टा पशुपाशविमोचिनी[1] ॥
>
> *Netra Tantra* VI.16
>
> Meditation (*dhāraṇā*) is the very being of the Supreme Self, as this state is maintained in every state of life viz. wakeful, dreaming and sleeping states. This state of meditation, as has been pointed out by the great sages, sets one free from the complicated net of limitations.

[1] *bhavabandhavimocikā*.

Now, after crossing the four courses of the process of *prāṇāpāna* (the vital forces) successfully, the yogī at this stage of *dhāraṇā* (meditation) can open his eyes or can keep them open. The four courses of *prāṇa* and *apāna*, as explained above, may be pointed out here again as a reminder. They are:

i. The external *prāṇāyāma* of *Cakrodaya* in the state of wakefulness, dream and sleep.

ii. The internal *prāṇāyāma* where the five senses are in their divine nature experienced from inside.

iii. The internal *prāṇāyāma* in the field of the *turya* state.

iv. Going down and entering of *praṇa* into *suṣumnā* – the central path.

When these four stages of the spiritual journey are over, the yogī is in meditation even while his eyes are open. His organs of action are also active now. But in what manner? For him every action is performed by the organs in the state of Supreme Consciousness. There is nothing but knowledge, absolute, supreme and self-eternal Consciousness. This is *jagadānanda*.[2]

[2]In a low voice Swami ji's loving words reached the ears of the few who sat near him. The words in Sanskrit ran:

नात्र क्षाप्यं न च गोप्यम् ।

By this he seems to have remarked that these words of nectar should neither be wasted by giving them to those who cannot digest them, nor should they be hidden from those who are able to catch them well.

5

Fifth Lecture

Svacchandanātha Śiva

Sunday, June 2, 1980

May *Svacchandanātha Śiva* vouchsafe all with His eighteen arms.

Lord Śiva Himself revealed the Sacred *śāstras* of *Śaivism* called Tantras to the suffering humanity. He is out to redeem all. He is ready always to help all. He did not speak the *Tantra Śāstras* through one, four, six or ten mouths. Then what? Śiva is called *Svacchandanātha*. He has five mouths, the names of which are given as follows and which correspond to His five aspects:

Īśāna	=	Consciousness aspect
Tatpuruṣa	=	Bliss aspect
Sadyojāta	=	Will aspect
Vāmadeva	=	Knowledge aspect
Aghora	=	Action aspect

Lord *Śiva* uttered the *Śaiva Śāstras* through these mouths which comprise His glorified powers known as:

Cit-Śakti	=	Consciousness
Ānanda-Śakti	=	Bliss
Icchā-Śakti	=	Will
Jñāna-Śakti	=	Knowledge
Kriyā-Śakti	=	Action

Thus the five mouths, as named above, are the agencies of His Divine powers called together the five-fold glory of Lord Śiva. The

very expressions of His glories are called the *Tantra Śāstras* or *Śaiva Śāstras*, which are divided into three classes as follows:

1. *Abheda Tantras*:

These are monistic expositions, which teach the essential unity and identity of all that appears as the many. This is *advaita*. The Tantras are sixty-four and are called the *Bhairava Śāstras*.

2. *Bhedābheda Tantras:*

These expound the unity from one point of view, and diversity from another, of the principles according to the comprehension of others. They are eighteen in number and are called the *Rudra Śāstras*.

3. *Bheda Tantras:*

These give the diversity of principles which as such could be comprehended by some as the essence of things. They are ten in number and are also called ***Śaiva Śāstras.***

Thus all these ninety-two *Tantras* are spoken by Lord Śiva for the welfare of humanity in general. In this way Lord *Svacchandanātha* revealed His five-fold glory through the five mouths to re-establish the *Śaiva* principles. For the expression and spread of these *Śāstras* *Svacchandanātha Śiva* adopted eighteen arms emanating from His five glories. His subtle aspects evolved into gross forms thus:

i. Consciousness evolved as mind (*manas*);
ii. Bliss evolved as intellect and ego (*buddhi* and *ahaṃkāra*);
iii. Will evolved as the five vital airs viz. *prāṇa, apāna, samāna, vyāna* and *udāna*.
iv. Knowledge evolved as the five organs of cognition (ear, skin, eyes, tongue and nose).
v. Action evolved as the five organs of action (speech, hands, feet, organ of excretion and organ of reproduction).

Thus the total number of arms adopted by *Svacchandanātha Śiva* is eighteen. With these arms he wields all His powers to protect His devotees. In their limited nature these powers sustain us all. Do not think that this is my imagination. This is all true.

I have already told you that it is essential for us all to adhere to the five *niyamas* (the external disciplines) and five *yamas* (the internal disciplines) in the very beginning of *sādhanā* (spiritual practice). The devotee who strictly adheres to these disciplines is surely protected and saved from all kinds of evil by Lord *Svacchananātha* with His eighteen arms. If one adheres to even one of these disciplines strictly and correctly and with sincere effort combined with true faith, the others will automatically follow. Therefore, it is very essential for every *sādhaka* to follow these external and internal disciplines at first. On the other hand, the one who does not follow and act upon these disciplines sincerely, Lord Śiva with these very eighteen arms will push him down into the ditch of births and deaths, i.e. one is put to untold misery.

May Lord Śiva bestow upon you His grace always with His eighteen arms and save you all from evil.

6

Sixth Lecture

Important Points for Aspirants: Niyama and its Fruit

I spoke to you on *yamas* and *niyamas* in my first lecture. Since these are very important for spiritual aspirants, I want to give you more details.

I shall speak to you on some very important points. You must attend whole heartedly and try to practise these very carefully. Bhagavān Patañjali has given us the five external disciplines called *niyamas.* These are piety, contentment, penance, study and surrender to God. He has given us the five internal disciplines also to follow. These are non-violence, truth, non-stealing, celibacy and receiving no gifts or non-possession. But we shall take these up later. First we explain the external disciplines:

1. Piety or purity is called *Śauca*. This is three-fold:

a. Purity of body

b. Purity of mind

c. Purity of speech

a. Purity of body means that the body must be kept clean internally and externally and at all times. Your clothes must be neat and tidy. It is not necessary that you must have valuable or superfine clothes. No. You may use ordinary or common quality clothes but these must

be washed and pressed. Do not allow any dirt to accumulate on them. Use your clothes according to your needs and not for fashion. Do not let your nails grow beyond your finger-tips or toe-tips. Keep your 'eye-ear-nose-throat' always clean. Attend to the cleanliness of your surroundings. Keep your house and the streets around all neat and clean.

b. Purity of mind means that no evil thought should be harboured in your mind. Always be ready and eager to assimilate the teachings of seers and sages. You must make full efforts in this regard. You must take pious food earned through honest labour.

c. Purity of speech is that you must always speak the truth – lovely truth. One who thinks himself to be a devotee and does not speak the truth is not fit for reciting Lord's hymns. He will experience no peace by reciting hymns, nor is he worthy of doing so. By following this one item of the external discipline correctly and constantly, the aspirant will attain purity and efficiency in all the other four also. This means that the other four disciplines will also get strength in their own spheres by speaking the truth.

If we strictly abide by the laws of piety then Lord Śiva will protect us all with His eighteen arms.

Now, the fruit of observing the laws of piety (i.e. purity of body, mind and tongue) are, as taught by Patañjali:

> शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः
>
> *Yoga Sūtra* II.40
>
> As a result of practising purity, one gets disgusted with one's own body and avoids contact with others.

By practising the laws of piety one gets fed up with one's own organs and limbs as they need cleaning all the time. Again, when

one's body is very clean one does not like to remain in close company of another's body. By feeling constant need of cleaning the body one becomes certain that it is only a lump of dirt. Besides, one gets this notion that – 'I am not fit for anybody, I would like to remain aloof'.

2. Contentment is *Santoṣa*. It is a great quality for every person. You have to follow your own path of duty honestly and sincerely and also remain content with what you get. Do not think: 'That person possesses much more than I do. Wherefrom has he got so much wealth? He was junior to me only till yesterday. He was inferior to me in every way but has been given a higher grade overnight thus superseding me'. Never have this kind of worry. The *Upaniṣad* declares at the very outset:

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ।

Īśāvāsyopaniṣad I

Īśāvāsyamidaṃ sarvaṃ: All this property that I possess is under the control of Lord Śiva. We have no right to think as to why He gives more to one and less to another. We should not think why Lord Śiva makes this differentiation.

Tena tyaktena bhuñjīthā: Enjoy yourself with what Lord Śiva has granted to you. Make the best of what you have.

Mā gṛdhā kasyasvit dhanam: Do not covet another's property. Do not try to grab what is due to another.

Now, the fruit of contentment, as announced by Patañjali is:

सन्तोषादनुत्तम सुखलाभः ॥

Yoga Sūtra II.42

Contentment gives unparalleled bliss. A person of contentment can have a sound sleep even on a bed of rock. While a businessman, a money-making merchant, who has no contentment, sleeps a disturbed sleep over his account books only. He cannot enjoy a sound sleep.

3. Penance, *tapas* as defined by *Patañjali*, is to adhere to one's own line of action.

स्वधर्मानुष्ठानमेव तपः:

It means that one must abide by one's own *Dharma* or duty to the best of one's own capacity and ability. In doing so, whatever hardship the mind and the body have to face, must be faced with a cheerful heart. That is penance. You must not eat more than what your body needs. Do not be addicted to eating. Avoid greed in eating. Do not go on eating halva, puris, laddus, pudding and all sorts of things at a stretch. Eat only what keeps you fit. Be regular and punctual in eating your meals. Please listen to me, be restrained in eating.

Penance means tolerance and that is possible only when you are humble. The world crushes dust under its feet but the seeker after Truth should be humbler than dust. This is penance.

Now the fruit of penance is:

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥

Yoga Sūtra II.43

With the vanishing of impurity through penance, purity prevails in the body and the organs. The body of the yogī becomes healthy, clean and light. He attains to *kāyasampatsiddhi* – which means that he can hear sound from a far off distance, and he can see objects at a great distance without any obstacle. Do you not see that Sri Sat Sai Baba gets watches from afar and sacred ashes appear at the places of his devotees who live far away from him ? But where lies the necessity

of getting distracted by these siddhis ? Is not Lord Śiva ready to vouchsafe us with His eighteen arms ? You must give some work to Him also. You yourself be engaged in worshipping and meditating upon Him. He will save you from all ills and evils.

4. *Svādhyāya* – Self-study.

This means that you must stop all kinds of gossip. Do not talk about others. Do not speak ill of anyone. If a friend or a concerned person is seriously ill then you have to talk about him or her. That is necessary. This is emergency. *Svādhyāya* (self-study) does not mean reading all sorts of books, novels and literature. It means only the sincere study of Vedas, recitation of hymns and learning of the sacred ordinance with reflection and deep thinking.

The fruit of self-study as termed by Patañjali is:

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥

Yoga Sūtra II.44

With sincere self-study the form of your desired deity will be revealed unto you.

नमस्तेभ्योऽपि ये सोमकलाकलित शेखरं ।
नाथं स्वप्नेऽपि पश्यन्ति परमानन्ददायिनम् ॥

I offer prostration to those devotees also who, even in dream, have the glimpse of Lord Śiva, the bestower of bliss and peace, with the crescent moon on His forehead.

5. Self-surrender – *Īśvara-praṇidhāna*

This is surrender to God who is the Self of all. This surrender must be complete, where both body and mind are to be surrendered to the will of God. There must be physical as well as mental surrender. All the obstacles in the practice of Yoga are removed by self-surrender and the yogī is benefitted with the bliss of concentration or *samādhi*.

This is because it is by surrender to God alone that one sticks to spiritual practices and does not feel anxious and desirous of the result thereof. In that case the burden of the destruction of obstacles and the success of the spiritual practices remains on God. Therefore the practices bear success without hard efforts and are completed in a short time. This is the fruit of self-surrender, highly appreciated in the *Yoga Sūtra* thus:

समाधिसिद्धिरीश्वरप्रणिधानात् ॥

Yoga Sūtra II.45

The success in *samādhi* lies in self-surrender.

Thus, if you follow all the above-mentioned external disciplines well then it is quite certain that Lord Śiva will vouchsafe you with His eighteen arms. There is no doubt about it.

Note:

At this point one of the listeners put this question to Swamiji: Sir! Does surrender to God come first or surrender to the Guru?

After a little pause, Swamiji addressed the questioner thus: O simpleton ! is the Guru different from God?

A wild laughter dispersed the audience.

7

Seventh Lecture

Important Points for Aspirants: Yama and its Fruit

Sunday, July 6, 1980

Today I am going to speak on the five internal disciplines. According to Patañjali these are:

i.	Non-violence	(*ahiṃsā*)
ii.	Truthfulness	(*satya*)
iii.	Non-stealing	(*asteya*)
iv.	Celibacy	(*brahmacarya*)
v.	Non-hoarding	(*aparigraha*)

1. Non-violence is of two kinds: indirect non-violence and direct non-violence.

Indirect non-violence is when no harsh or undesirable words are used towards anybody on any account. Hard words, which may hurt the feelings of the other, should not be used at all. But direct non-violence is that we should abstain from meat eating. Great punishment is suggested by the sacred ordinance for the non-vegetarian. Eight people are involved in the great sin when one person takes a piece of meat. They are i. the proposer, ii. the acceptor, iii. the cook, iv the seller, v. the buyer, vi. the butcher, vii. the one who carries and viii. the one who eats; as Manu says in *Manusmṛti* (the code of Manu):

अनुमन्ता विश्वसिता निहन्ता क्रयविक्रयी।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

Manu V.51

Indirect or subtle non-violence must be followed with strict discipline of body, mind and soul. Such a person influences with his presence even those who are, by nature, enemies to each other. He has developed in himself a great vibrating power that makes a cat and a mouse, a lion and a goat, a snake and a mongoose or a bird sit or move about together in his presence. This is the all-pervasive power of non-violence that makes even the creatures maintain peace. Patañjali says:

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥

Yoga Sūtra II.3

All living creatures cease to feel enmity towards each other in the presence of a person who has become steadfast in his abstention from harming others.

There is no greater sin than killing a living being. You must shun killing. You must be a complete vegetarian. Then only can you be successful in meditation. It is not only the butcher who is a sinner. A vegetarian who does not oppose the act of extreme violence is also a sinner, judged to have committed the same crime. The Śāstra says:

यथाह्यतन्मयोऽप्येति पतितां तैः समागमात् ॥

You may not be a thief. Yet you are considered to be one if you associate with thieves.

A vegetarian having any contact with a butcher, is equally a sinner and receives punishment. Therefore, oppose killing of animals and taking meat. Carry this message from me and communicate this truth

to everyone who is near and dear to you – your relatives, mothers, fathers, sons and daughters. Your friends also.

Yājñavalakya, in his *Yājñavalkya Smṛti* advocates that a person commits three sins by eating meat. They are:

a. *Prāṇaharaṇa*: the sin of taking life.

b. *Vīryakṣepaka*: the meat eater does not live a full life in twenty births. After that what happens to him, no one knows.

c. *Pīḍā*: pain, the person faces unforeseen pain for twenty births.

Death lays its cold hands on everyone, it may be an infant, a child, an adult or an aged person or even one just conceived in a womb. The cruel hand of death can reach anyone and everyone. Mahākāla visits everyone everywhere. This is the way of the world.

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि ।
सर्वानाविशते मृत्युरेवंभूतं जगदिदम् ॥

So why worry and involve oneself in misery? Just be happy, remembering God everywhere and every time. This body is just a clod of earth which gets mixed with the common ground when struck with rain. Nothing is permanent here. So why be greedy? Why be a victim to temptation? Why tell lies? Why hoard whatever you come upon?

This world is like a dream. Everyone must be careful for a safe crossing. Vasiṣṭha says to Rāma:

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीनि पञ्च वा ।
क्षेत्रमित्रधनागार दारादायादि सम्पदा ॥

The prosperity of possessing land, friends, wealth, buildings, wife and children, does not last long. Therefore, all

these items of wordly prosperity should be considered as a dream or magic of a magician.

Prāṇaharana is the crime of taking life away from an innocent animal.

Vīryakṣepa is the crime of taking away its strength.

Pīḍā is the crime of inflicting pain on an animal by killing it.

Such sinners will not get peace of mind. They will be tortured by family feud and the like. They will always be unhappy and helpless. They will remain in tension and anxiety. Their life will always be uneasy and uncertain. They will remain void and wasted like the living-dead. That is why we call meat '*māṃ-sa*' (*mām+sa* = he will eat me).

मां स भक्षयिताऽमुत्र यस्य मांसमिहद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥

Manu V.55

Ancient sages teach the meaning of '*māṃsa*' as – "whose flesh I eat in this world, he will eat me."

Then why should man do such great misdeeds after coming into this world which is like a dream? You should not pursuade your dearest one even to take meat. Do not do such a favour even to your son-in-law. The sin occured by taking meat does not only last for one life span but for many more. Manu has said:

यावन्ति पशुलोमाणि तावत्कृत्वो हि मारणम् ।
वृथा पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥

Manu V.38

The fear of sin follows the meat-eater in as many births as there are hairs on the body of the animal killed.

वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः ।
मांसानि च न खादेत्यस्तयोः पुण्यफलं समम् ॥

Manu V.53

One who performs *aśvamedha*, the horse sacrifice, every year for a hundred years, and the one who is a perfect vegetarian get equal fruit of their virtues.

It is, therefore, impressed that one should neither indulge in meat-eating nor persuade others to do so. You should neither suggest nor tempt anyone to take meat. In Śaiva doctrine also it is prohibited. In Śaiva ordinance we find that this act is denounced in all performances and on all occasions:

न विवाहे पशुं हन्यात् न चात्मार्थे कदाचन ।
यागकालेऽपि न हन्यात् नष्टे बन्धु समागमे ॥

Do not kill an animal on the occasion of rejoicing at a marriage. Never kill one for your own sake. Do not kill it even at a religious performance, and not even for the departed soul.[1]

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[1]Sri Satram, the intimate friend and devotee of Swamiji also was in the audience. He stood up and asked permission of Swamiji to say a few words on the subject. He began with the following verse of the Śāstras:

सुरा मत्स्या पशोर्मांसं द्विजातीनां बलिस्तथा ।
धूर्तैः प्रवर्तितं यज्ञे नैतद्वेदेषु कथ्यते ॥

Offerings of wine, fish, flesh of animals and birds etc. at the sacred sacrifices, are introduced by the wicked hearted. These are not prescribed in the Vedas – the sacred ordinances.

But there are people who love luxury. They are of *rājasic* taste. They cannot abstain from meat-eating. To accommodate such people and persuade them to take up the progressive attitude in the long run, the Vedas give a compromising suggestion: कपिञ्जलानालभेत्

Kapinjala is a certain forest bird. The one who desires to taste meat, should

procure the bird, kill it and then make a religious offering of its meat at the sacrificial fire. The residual meat should be taken by him along with his relatives and friends. This persuasion tantamounts to dissuasion. The person with such *rājasic* tendency will automatically desist from taking meat in the long run. This is the policy of the Vedas – persuasion for dissuasion. It is said:

> न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
> प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥
>
> *Manu* V.56
>
> Because of the irresistible inclination of people there is no restriction for indulging in meat eating, drinking and sexual dealings, but desisting from these will bear the fruit par excellence.

Pravṛtti or indulgence here means 'possessing the inclination of coming and going into this world'. One who has renounced the path of transmigration finds his way to Supreme Consciousness. Lord Krisṇa says in the *Gītā*:

> अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।
>
> *Gītā* 6.45

In his commentary on the *Gītā* Śaṅkarānanda says that '*anekajanma*' (numberless births) means '*dvi tri janmān*' (two or three births). That means if an aspirant abstains from incurring the sin of taking meat for two or three births, he also goes to higher planes. It is therefore that meat eating has been denounced.

Again, we find in the Śāstras:

> नाकाशात्पतितं मांसं न वृक्षान् न च पर्वतात् ।
> रक्तशोणितसम्भूतं तस्मात्मांसं परित्यज्येत् ॥
>
> Meat does not come from the sky nor does it grow on trees, nor is it obtained from mountains. It is formed out of the blood of male and female. Therefore one must give it up.

There is a story in the *Mahābhārata*. Arjuna felt weak while fighting with Karṇa. His eldest brother Yudhiṣṭhira, in utter disgust, told him that he should give up his Gaṇḍiva bow. Arjuna was pained to hear this. He was a man of right resolve. He had already resolved to behead the person who would dishonour his mighty bow thus. So he, at once, took out his sword. But soon after he fell in the dilemma. On one side there was the consideration of his brother who was like a father to him while on the other there was the strong will of keeping up his resolution. Lord *Krishna* gave him an instant solution. He said:

> प्राणिणामवधःतात सर्वज्यायान्मतो मम ।
> अनृतं वा वदेद्वाचं न तु हिंस्यात् कदाचन ॥

2. Next comes Truth (*satya*). To speak the truth means to speak correctly. How?

सत्यं ब्रूयात्प्रियं ब्रूयान्नब्रूयात् सत्यमप्रियं ।

Speak the truth which is sweet. Do not speak that truth which is undesirable.

Even in a joke you must not take recourse to falsehood. Even making 'April fool' amounts to telling a lie.

But at the same time:

यथावृत्तकथनम् न सत्यम्

'Telling just as it has happened' is not speaking the truth. You must use your intellect i.e. common sense in telling the truth. There is strength in telling that truth. It must always be harmless.

Do not meditate keeping your eyes closed. I mean to say that you should meditate in awareness and with full consciousness. Do not lose it in any case lest you should be robbed by your sense thieves headed by the mind. These are your internal robbers against whom you have always to be vigilant. Do not be a hypocrite. The *Bhagavad Gītā* cautions you :

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

Gītā III.6

He who sits controlling the organs of action but dwells in

My dear ! this is my first opinion that nobody should be killed. You may tell a lie but never ever kill anyone.

his mind on the objects of the senses is a deluded man.
He is called a hypocrite.

One who does not utter falsehood even by chance or error has a great power in his utterance. If he happens to say "May God bless you" to a person, God surely blesses the person. This is the proof of his truthfulness.

3. Non-stealing is the third discipline. This means that one should not even harbour a desire of stealing. Physical stealing is punishable, no doubt, but even the thought of stealing is injurious to a spiritual aspirant. Such thoughts of jealousy should not be given any place in the mind.

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Īśāvāsyopaniṣad 1

The meaning of the first line is: Lord *Śiva* is the Supreme Ruler of this world. He has given you the passport to come here for some time.

tenaḥ tyaktena bhunjīthā: Enjoy yourself happily with what He has given to you.

mā gṛdhaḥkasyasvid dhanaṃ: Does wealth belong to anyone? Whatever is granted to you to enjoy for some time, do enjoy. Do not covet the wealth of another.

The fruit of non-stealing is:

अस्तेयप्रतिष्ठायां सर्वरत्नोपलब्धिः ।

Yoga Sūtra II.37

When the idea of non-stealing gets established and firm

in the aspirant, then he gets easy access to diamonds and jewels.

Therefore the fruit of being established in honesty is that all luxury will automatically be at your disposal. As is said in the *Bhagavad Gītā*:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मां प्रापयन्ति ते ॥

Gītā X.10

To those who adore me with spiritual awareness and thus never forget me, I bestow intellectual clarity by which they achieve whatever they need for coming to me and make others to realize my Supreme Self.

4. Celibacy should be observed to one's utmost ability. Even the idea of sexual dealings should be given up by the aspirant. This fourth internal discipline is very important. Celibacy is to be observed through body, mind and speech.

The fruit of celibacy is that one is benefitted with power, strength and ability to march ahead. Power-preservation for a superior use is very important. This gives cheer and glow to body and intellect:

ब्रह्मचर्यप्रतिष्ठायाम् वीर्यलाभः ।

Yoga Sūtra II.38

Celibacy bestows that power which is necessary for cultivating toleration and attaining self-realization. It is also said:

तद्गोपितं स्याद्धर्मार्थं धर्मं ज्ञानार्थमेव च ।
ज्ञानं तु ध्यानयोगार्थं सोऽचिरात्परिमुच्यते ॥

Power of celibacy should be preserved for developing the right conduct (*dharma*), which is of utmost importance for attaining spiritual knowledge. That knowledge ensures clear concentration. One who gets established in this becomes free from the cycle of birth and death. This power of celibacy was preserved by Lakṣmaṇa while courting exile for fourteen years with Rāma and Sītā. While Sītā was carried away by Rāvaṇa from Citrakūṭa forest, in her utter helplessness, she threw away her ornaments from the flying chariot. These were scattered. When the search was conducted, monkeys found the ornaments and got these to Rāma and Lakṣmaṇa. When Lakṣmaṇa was asked to see if these belonged to Sītā, he expressed his inability to recognize them. He said, "I have never looked at Sītā; of course, I can recognize her anklets for while I had to talk to her I held my eyes at her feet alone". This is how brave Lakṣmaṇa preserved the power of celibacy.

नाहं जानामि केयूरे नाहं जानामि कुण्डले ।
नूपुरे त्वभिजानामि नित्यं तत्पादसेवनात् ॥

5. In the end we come to non-hoarding – *aparigraha*. It is a big disease with people to hoard. Not only the extra money and valuables are hoarded by people but they also keep unserviceable things like broken nails, torn clothes and broken pieces of furniture here and there in the eves of their house-roofs. What use are those? One gets only care-worn. Some people dump and hoard articles of daily use which causes scarcity in the market. This is detrimental to human progress and social well-being. We must practise non-hoarding. This discipline is of great help to a spiritual aspirant.

अपरिग्रहस्थैर्ये जन्मकथन्ता संबोधः ।

Yoga Sūtra II.39

Firm in the discipline of non-hoarding, the yogī can probe into other births as well. He can have a clear knowledge of his previous and future births like Jaḍabharata.

Had I to celebrate my birthday twice a year I would easily do away with my extra articles of property by distributing them among the people around me!

8

Vātūlanātha Sūtras

Sept. 21 & 28, 1974

Today we are taking up *Vātulanātha Sūtras* to explain the Trika system of Kashmir Śaiva philosophy. These Sūtras refer to the superconscious state, which is attainable beyond the three means – *Āṇava, Śākta and Śāmbhava*, by very great courage of equalising subjective-objective relativity, and is termed as *anupāya* – the means without any means. It is complete awareness termed as the exposition of great courage.

A gloss has been written on these Sūtras by Anantaśaktipādācārya. But he does not seem to have understood the meanings and their applications fully well.

> महासाहसवृत्त्या स्वरूपलाभः ॥ १ ॥
>
> By the exposition of supreme and great courage the real nature is acquired.

This is the superior way. It is purely subjective consciousness which is above the objective or cognitive world. Pure subjective consciousness is when you are away from subjective and objective world which is the inferior way.

Here 'Exposition' (*vṛitti*) is classified as under:

(i) *Svātmavṛtti*

It is the ascent from subjective to cognitive. Oneness of consciousness is not clear here. It is to find out your own nature in the cognitive and material world. It may be automatic.

(ii) *Mahāsāhasavṛtti*

It is purely subjective consciousness. You have to rise to this from above to below. This is rising while descending. Why descending ? It is descending from subjective to objective consciousness with full awareness of the Self – the true and real nature; so that there are no ascending and descending processes. It is not automatic. Here you must have great courage, and that courage is only the awareness of the real nature both in ascending and descending. When you ascend in awareness you must be able to descend with the same state. Everybody in the world has some ability which surpasses all. This exposition is supreme and the real nature which is acquired with the greatest courage in ascending-descending process. This is transcendental Supreme Consciousness.

> तल्लाभाद्युगपद्वृत्तिप्रवृत्तिः ॥ २ ॥
>
> By acquiring the transcendental Supreme Consciousness which is without any succession of opening and shutting, ingress and outgress or ascending and descending, one is already established in the fourth state (*turya*) – the state of will gets established in the state of action (*turyātīta*), or the state of Universal Being.

Descending with awareness requires gigantic mental strength to cultivate great courage. It is a yeoman's task to be established in the Universal Self, where subjectivity and objectivity both get dissolved.

> उभयपट्टोद्घट्टनान्महाशून्यता प्रवेशः ॥ ३ ॥
>
> When you burst open the boards of subjectivity and objectivity, inbreath and outbreath, man and woman, I-ness and This-ness (*śāmbhavopāya* and *śāktopāya*) or when you are aware of both, you will be in great fullness which is the state of the Great Void – *Parama śūnya*.

I-ness will never shine when thine-ness is not there and vice-versa. Here your I-ness is realised in thine-ness and thine-ness in I-ness, i.e. I-ness and thine-ness (Śiva and Śakti – the Creator and this world) are one. Oneness prevails in past, present and future, in wakeful, dreaming and deep-sleep states; in this world, the space and the heaven. This is Supreme Consciousness.

युग्मग्रासान्निरवकाशसंविन्निष्ठा ॥ ४ ॥

When you are sucking both I-ness and thineness in your own nature there is no room for any other foreign consciousness. You are established in that Supreme Consciousness which is Universal and wherein I-ness and thine-ness, in fact the whole world consciousness, is found. You are aware of the self in all moods, all stages and all states and that is the Universal state of Supreme Consciousness.

सिद्धयोगिनीसंघट्टान्महामेलापोदयः ॥ ५ ॥

By the unification of ego and mind (*Siddha*) with organs of action and cognition (*Yoginīs*), or Universal Self with the five-fold process of consciousness (energy of consciousness, bliss, will, cognition and action), or I-ness with thine-ness and vice-versa, you will find in everything and everywhere the trance of Śiva and Śakti. Even in degraded state of action you will find it, not to speak of the elevated one. Both in praise and abuse you will find the same trance.

त्रिकञ्चुकपरित्यागान्निराख्यपदावस्थितिः ॥ ६ ॥

By unfolding the three coverings one gets established in the inexpressible state of Being.

The triple covering which enfolds the self consists of the knower,

knowledge and known, or sound sleep, sub-conscious state and this conscious state respectively. These are the ways of expression as expressing is reaching objectivity. But after uncovering the three sheaths that state becomes inexpressible. Subjectivity and objectivity are one. Guru Yājñavalkya impressed this upon his disciple-wife Maitreyī by saying – "By whom can the knower be made known?" *vıȷnataramare kena vıȷanıyat.*

वाक्चतुष्टोदयविरामप्रथासु.स्वरः प्रथते ॥ ७ ॥

When the beginning and the ending processes of all the four forms of speech appear in your conscious state of awareness, then the reality of Universal Consciousness is revealed.

As long as the *parā-vāk* is there, the lower state of this is to be neglected, just as this-ness (*idaṃ*) is neglected on the affirmation of I-ness (*ahaṃ*).

The four forms of speech (*vāk*) are explained in the following lines:

(i) *Parā* is called *avyaktagā*. This is the subtlest form and so inexpressible. In the *Tantrāloka* (29th Āhnika) it is explained as *avyaktātigā param.*

(ii) *Paśyantī* is called *avyakta* i.e. just the starting point when you prepare to utter anything. This is the subtle form of speech.

(iii) *Madhyamā* is called *vyaktāvyakta*. It is between subtle and gross. It is just the feeling of speaking. It is uttered in the mind only and not by the lips.

(iv) *Vaikharī* is called *vyakta*. It is only gross. It is the speech with lips.

When these four forms of speech appear in the conscious state of awareness, Universal Consciousness stands revealed.

रसत्रितयास्वादनेनानिच्छोच्छलितं विगतबन्धं परंब्रह्म ॥ ८ ॥

By tasting the three movements of will (*icchā*), knowledge (*jñāna*) and action (*kriyā*), Universal Truth floods forth in universal force (*brahmavega*) and not in conscious force (*ātmavega*) only when you are cautious. It is free from all bondages now.

The three movements of tasting are explained here:

(i) Will (*abhyudaya*) is admitting your own nature i.e. the whole Universe is existing.

(ii) Knowledge (*jñāna*) is to give the Universe expansion in the delight of super-conscious state.

(iii) Action (*kriyā*) is to intensely grasp that this world is not separate from you.

You have to taste these movements with awareness. That state is free from bondage.

देवीचतुष्टयोल्लासेन सदैव स्वविश्रान्त्यवस्थितिः ॥ ९ ॥

By the four-fold rise of supreme energies there is gapless consciousness of subjectivity and objectivity which, in reality, is called the kingdom of Universal Consciousness.

The four fountains of force are:

(i) Rise (*udyoga*) or *sṛṣṭi*:

This is rise of the fountain of force in the supreme state.

(ii) Preservation (*avabhāsa*) or *sthiti*:

This is preservation or establishment of this fountain of force in the supreme state.

(iii) Consumption – *carvaṇa* or *saṃhāra*:

This is consuming this fountain of force in the supreme state of subjective-objective unity.

(iv) Complete Consumption – *anākhya* or *alaṃgrāsa* :

This is complete consumption of the fountain of force in the supreme state of the kingdom of Universal Consciousness.

Thus the rise of the four-fold supreme energies (the fountain of force) is the supreme state of Universal Consciousness when there is no gap between the subjective consciousness and the objective consciousness.

द्वादशवाहोल्लासेन महामरीचिविकासः ॥ १० ॥

> By the twelve-fold flow of the energies (senses, whose actions are transformed into flow) there is transformation into the Universal Consciousness of Supreme Energy.
>
> Whatever you see with these gross eyes, you see Universality. So the twelve senses do not remain the senses but become energies.

The twelve energies are as follows:

1. Five senses of action (*karmendriyāṇi*)
2. Five senses of cognition (*jñānendriyāṇi*)
3. Mind and Intellect (*manaḥ buddhiśca*)

These are called the organs of senses when they function as parts of the body. But when their actions are transformed into flow they

are called Energies. The rise of the fountain of these Energies in supreme state is the kingdom of Universal Consciousness.

> चर्यापञ्चकोदये निस्तरंगसमावेशः ॥ ११ ॥
>
> When observance of the five great acts in the universal way gets established in the realised Being, the Supreme state, where there is no agitation at all, is entered into.

Agitation, if at all, only appears in him. In reality, there is no such state in the self-realised soul.

There are two kinds of five-fold acts:

The one is *karma pañcaka* – the individual way. It is the way of the common people.

The other is *caryā pañcaka* – the universal way. It is the universal way observed by the realised being. It consists of the five great acts, which are:

(i) Silence, which is full unawareness – *ajñāna*, with desire to know the Self.

(ii) Agitative movement – *ksobhasya sisṛkṣā*. This is agitative mood in objectivity.

(iii) Agitated state – *kṣobha*. This is the agitated state in awareness.

(iv) Its confirmation – *avabhāsa*. Awareness is confirmed in this state.

(v) Supreme state of silence – *nirañjana*. This state is all-bliss and all-awareness.

In the silent mind you have to start from objectivity and agitative mood, then in the agitated state; if you are aware, it will carry you to the supreme state, which is the supreme state of silence. Then it is all bliss and awareness.

महाबोधसमावेशात्पुण्यपापासंबन्धः ॥ १२ ॥

By entry into the supreme Good-consciousness the realised soul feels that nothing is right and nothing is wrong. This feeling must come through God-consciousness.

Objection:

Why is it necessary to purify consciousness? It is already pure.

Answer:

In ignorance also, we see that nothing is right and nothing is wrong, but this is the impure state. This impure state of consciousness, which brings about ignorance, is to be purified by developing God-consciousness, which is all-bliss and all-awareness. In the latter state there is nothing right, nothing wrong. The yogī acts in the living present – *vartamānānuvartī* – on the basis of eternity.

अकथनकथाबलेन महाविस्मयमुद्रा प्राप्त्या स्वस्वरता ॥ १३ ॥

By maintaining the power of the speechless state of speech there is the stamp of great astonishment in the realised soul and he shines in the real nature – *cidākāśa* – the Supreme Consciousness.

The yogī here is in *mahāvismaya mudrā* or *cakita mudrā* which is the state of great astonishment. He feels 'what for have I done all this: the state of Supreme Consciousness has always and eternally been

there !' This state is above *bhairavī mudrā*. This state is expressed in the *Śiva Sūtras* thus:

विस्मयो योगभूमिका ।

Śiva Sūtra I.12

The stamp of astonishment is the state in the real nature of Supreme Consciousness. This is termed as *parāvāk* – the speechless state of speech where the yogī shines in the Supreme Self of great universal awareness.

9

Śrīmadbhagavadgītārtha Saṃgrahaḥ

The Essence of Abhinavagupta's Commentary on the Bhagavad-Gītā.

Introduction by the Editor

In his brief commentary on the *Bhagavad-Gītā*, Abhinavagupta has composed a concluding verse given at the end of each chapter. Therein, he boldly declares that freedom from miseries can neither be got by renouncing the world nor by harbouring hatred towards it, but by feeling the presence of God everywhere and in every walk of life. These verses uniquely point out the original significance of the *Gītā*. It was on this basis that during the winter of 1978, His Holiness Swami Lakshman Joo poured out the following pithy exposition of the 'Celestial Song' to benefit aspirants in their day to day life.

An unceasing battle is going on between right and wrong in the mind of every individual almost every time. This is analogous to the battle of the Pāṇḍavas and Kauravas in the battle-field of Kurukṣetra, rightly called Dharmakṣetra. Each side tries to have the upper hand. But, it is ultimately the right that conquers the wrong.

Since the purpose of *Yoga* is to uplift and transform the lower status of consciousness into the higher, it is incumbent on every individual to adhere to the tenets so briefly presented in these lectures, which were later edited with notes adding the original verses in Devanāgarī and Roman with translation for a clear comprehension of the general reader.

Chapter I

विषादयोगः

विद्याविद्योभयाघातसंघट्टविवशीकृतः ।
युक्त्या द्वयमपि त्यक्त्वा निर्विवेको भवेन्मुनिः ॥

Translation:

Anyone who is moved by inward impulse meets despondency when knowledge and ignorance toss with each other in the mind. Behaving with propriety if one finds a device of getting rid of both one becomes free and enters Supreme Peace.

Exposition:

There is war going on between a sense organ and its object. In the senses thus war is always going on. Sorrow fights with pleasure and pleasure fights with sadness. Lust fights with detachment and detachment fights with lust. It is all going on in one's own body. This is war. One is apt to give in.

What has the yogī to do in this battlefield of life: Here good fights with bad; right fights with wrong; pride fights with humility and vice versa. This fight does not only go on in the waking state, but it also continues in the dreaming state. He will find this fight going on everywhere. This always goes on in his mind. He says – "Should I do the right or I should do wrong. Should I do this or I should do that." He is in a fix.

There is a way, there is a *yukti* and that is: Do not think right, do not think wrong. Be relaxed in your own nature. Just enjoy this fight. You only witness it. Do not get entangled either in right or in wrong. Just witness this war between senses and their objects. Then

you will be neither right nor wrong.

This is the Yoga of overcoming despondency.

Chapter II
सांख्ययोगः

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल ।
आरोहत्येव विषयाञ्छ्रयंस्तांस्तु परित्यजेत् ॥

Translation:

Wonderful is the way of the mind as regards enjoyment of the world: while renouncing it enjoys; while enjoying it renounces.

Exposition:

Here is a unique and wonderful attitude towards the mind. If you get attached with the objective world you are, in fact, detached. If you get detached from the objective world, you become attached to it. If you renounce this world and go for meditation in the cave of a dense forest you think of what you have abandoned – a box, the bed-room, a towel or a transistor. This way you have actually not renounced. You are holding those things. In fact, by abandoning, nothing will happen. But by enjoying everything will happen. Therefore, by enjoying you will remain detached because you will not think of the otherwise renounced things you possessed. Traces will vanish while enjoying. Being detached will entangle you because traces of attachment remain there.

This is the Yoga of Knowledge.

Chapter III

कर्मयोगः

धनानि दारान्देहं च योऽन्यत्वेनाधिगच्छति ।
किं नाम तस्य कुर्वन्ति क्रोधाद्याश्चित्तविभ्रमाः ॥

Translation:

One who knows for certain,
That wealth, woman and one's body,
Are quite different from the Self,
Is never attacked
By a fit of anger, irritation and the like,
Disturbers of the mind.

Exposition:

You have earned a bundle of currency notes which is lying on your table. Think at that moment that it is not yours. Then you will not be sad or worried even if it is destroyed by your son, wasted by your wife or is somehow lost. In this manner think about all your animate or inanimate possessions. No wrath or loss of temper will be experienced by you. This way you must live unattached in this world.

This is the Yoga of Action.

Chapter IV

ज्ञानकर्मसंन्यासयोगः

विधत्ते कर्म यत्किञ्चिदक्षेच्छामात्रपूर्वकम् ।
तेनैव शुभभाजः स्युस्तृप्ताः करणदेवताः ॥

Translation:

Whatever action, done in concordance with the senses, fills them with satisfaction and turns them divine. Finally they lead one to liberation.

Exposition:

You will only suffer if you control your mind by negation or by suppression. Don't waste your time in controlling the mind. Enjoyment of the world of senses is meant for meditation. You have to enjoy the world for the sake of meditation. Go and do everything but be focussed towards the Lord in every action. That is meditation.

This is the Yoga of Discipline of Knowledge and Action.

Chapter V

कर्मसंन्यासयोगः

सर्वाण्येवात्र भूतानि समत्वेनानुपश्यतः ।
जडवद्व्यवहारोऽपि मोक्षायैवावकल्पते ॥

Translation:

The aspirant who recognizes the same ātman (life force) in every creature; even his benumbed behaviour in this world turns to be the means for liberation.

Explanation:

Anything can happen in this world. Even what appears impossible to you, may come to happen. One may die at any moment. Your house may catch fire and turn to ashes. Your bank draft or money balance may be taken away. Be in an equilibrium state always. If you have $1000 in your pocket, well and good. If you have nothing and you are a pauper, then also, well and good. Think like that. You will be liberated from the repeated births and deaths.

This is the Yoga of Renunciation of Action.

Chapter VI

आत्मसंयमयोगः

भगवन्नामसंप्राप्तिमात्रात्सर्वमवाप्यते ।
फलिताः शालयः सम्यग्वृष्टिमात्रेऽवलोकिते ॥

Translation:

Everything is achieved
By remembering God (in each and every action in this world).
Just as, when it rains,
Paddy fields change to ripening colour
Even at every nook and corner.

Exposition:

Remember God in each and every action in this world. Then everything is achieved, even if you feel that it is not. Sometimes, you see paddy fields ripe at one place only; but when rainfall takes place and roots get wet, then all fields turn into ripening colour in a short time. So remember God. You have already achieved everything. It is only a question of a few days now.

This is the Yoga of Self-control.

Chapter VII

ज्ञानविज्ञानयोगः

स्फुटं भगवतो भक्तिराहिता कल्पमञ्जरी ।
साधकेच्छासमुचितां येनाशां परिपूरयेत् ॥

Translation:

Devotion to God, entertained, becomes like a boon-granting creeper, taking recourse to which every desire of an aspirant is fulfilled.

Exposition:

You must develop intense love of Lord Krishna in yourself and nothing else. Then, everything will be solved. The Lord's name becomes *Kalpamañjarī* – the boon-granting creeper for you. For instance, you need money. Money will come out of your love for Lord Krishna. Lord Krishna gave a promise to Arjuna – 'If you remember Me always. I will take care of your anxieties. That will by My worry. You just remain attached to Me I will do the other things of your life."

This is the Yoga of Knowledge of Nirguṇa Brahman and Manifest Divinity.

Chapter VIII

अक्षरब्रह्मयोगः

सर्वतत्त्वगतत्वेन विज्ञाते परमेश्वरे ।
अन्तर्बहिर्न सावस्था न यस्यां भासते विभुः ॥

Translation:

Knowing with certainty
that the Supreme Being
permeates all the elemental categories,
the aspirant realizes the Self,
inside and outside,
all-pervading.

Exposition:

There is a trick in how you find out the reality of Lord Śiva everywhere. Remember Him while recording your speech in your tape-recorder. Just remember Him while struggling in your office or doing your work there. Remember Him when you busy yourself in taking a delicious dish. He will be with you. If you go and witness a motion picture and you are enjoying it, then Lord Śiva will be sitting by your side. He will relate to you what the meaning of the picture is. You won't see that He is Lord Śiva. You will only think that he is somebody who has come to see the picture. So, inside and outside Lord Śiva will be by your side always.

This is the Yoga of the Indestructible Brahman.

Chapter IX

राजविद्याराजगुह्ययोगः

अद्वैते ब्रह्मणि परा सर्वानुग्रहशालिनी ।
शक्तिर्विजृम्भते तेन यतनीयं तदाप्तये ॥

Translation:

It is Parā-śakti, the Supreme Power, eternally established in non-dual Brahman, the mystic beauty of universal consciousness, that blossoms forth to reveal Her nature unhindered. Therefore effort is to be made in waiting for receiving that grace.

Exposition:

There are five energies of Lord Śiva. They are – creative energy, protective energy, destructive energy, concealing energy and revealing energy. But all these energies are meant for revealing His nature. You have just to see and analyse that. You have to see where the revealing nature of struggle is, where the revealing nature in sadness, in joy, in enjoyment and in torture is. You must find that revealing nature. It exists everywhere. Watch your breath each and every second, that is remembering the Lord.

This is the Yoga of Sovereign Science and the Sovereign Secret.

Chapter X
विभूतियोगः

इच्छायामिन्द्रिये वापि यदेवायाति गोचरम् ।
हठाद्विलापयंस्तत्तत्प्रशान्तं ब्रह्म भावयेत् ॥

Translation:

Whatever sense-object comes in the range of experience, it may be a mere desire or an organ in action, merge this with effort[1] *in the Infinite Self and contemplate on serene Brahman.*

Exposition:

Lord Krishna said, "O, Arjuna! I will repeat My supreme word to you, so that you understand it fully well. I do so because you are dear to Me. Nobody knows Me and I know everything." Abhinavagupta concludes that any thought or any action that comes in your mind or in your senses, you do according to your movement of senses. You should just hold that movement and divert it towards your own nature, and see that nothing is moving. There is no thought at all. It is just the routine. You have nothing to do with it.

This is the Yoga of Divine Glory.

[1] Great effort (*sādhanā*) is needed for merging the trichotomic sense of activity – authority (*pramātā*), means of physical strength (*pramāṇa*) and the thing to be proved (*prameya*) – into the Infinite Self.

Chapter XI

विश्वरूपदर्शनयोगः

शुद्धाशुद्धविमिश्रोत्थसंविदैक्यविमर्शनात् ।
भूर्भुवःस्वस्त्रयं पश्यन्समत्वेन समो मुनिः ॥

Translation:

With great deliberation on the śuddha pramātā (pure knower), aśuddha prameya (impure object) and śuddhāśuddha pramāṇa (pure-impure knowledge), when an aspirant comes to right conception (pramiti), he understands and experiences the earth, the atmosphere and the heaven in oneness.[2] Then he realizes sameness of the spirit.

Exposition:

Lord Krishna explains to Arjuna in a practical way how He is everything in this world. He reveals His Universal form – *Viśvarūpa* – to Arjuna. "I am the sky. I am the air. I am the fire. I am the water. I am the earth. I am the mountain. I am the ocean. I am everything." Therefore, you must feel that God-consciousness is pervading in the same scale in all the three worlds. The three worlds according to Sāṅkhya Philosophy are this world, the earth; the world of stars and planets, the space and beyond i.e. the Heaven. The impure world is earth. The world of heaven is pure, the world of stars and space is both pure and impure. But God-consciousness which pervades all the three worlds[3] is *neither pure, nor impure, nor pure and impure* for the yogī. If you thus understand this whole universe, this cosmos, you will become one with Lord Śiva.

This is the Yoga of the Vision of the Universal Form.

[2] The earth stands for wakeful state, the atmosphere for dream state and the heaven for deep sleep. *Tūrya* is the Fourth, the all pervading state of Brahman.

[3] But according to Śaivism there are 118 worlds.

Chapter XII
भक्तियोगः

परमानन्दवैवश्यसञ्जातावेशसंपदः ।
स्वयं सर्वास्ववस्थासु ब्रह्मसत्ता ह्ययत्नतः ॥

Translation:

Inspired with love of God, an inspired person (yogī) spontaneously enters the domain of Supreme Bliss. He then effortlessly experiences the ultimate Reality in all states of life.

Exposition:

Your meditation will be all useless unless you have attachment and love for Lord Śiva. Your meditation must be with full zeal and devotion to Lord Śiva, not routine-like. As all the activities of a wife are focussed towards her husband and those of a husband towards his wife, so must all your actions be focussed towards meditation on Lord Śiva or Lord Krishna. When this longing goes beyond control (*vaivaśya*), at that point the yogī feels the existence of Lord Śiva everywhere. You must feel that you can't live without Him, without the presence of God. Then God is very near you.

This is the Yoga of Devotion.

Chapter XIII

क्षेत्रक्षेत्रज्ञविभागयोगः

पुमान्प्रकृतिरित्येष भेदः संमूढचेतसाम् ।
परिपूर्णास्तु मन्यन्ते निर्मलात्ममयं जगत् ॥

Translation:

The differentiated perception of Prakṛti and Puruṣa is the field of the ignorant. Those filled with God-consciousness accept (i.e. experience) this universe as a pure reflection of the Supreme Spirit.

Exposition:

Lord Krishna explains to Arjuna that there are two elements existing in this universe. One is *Prakṛti* and the other *Puruṣa*. *Prakṛti* is active but unconscious. *Puruṣa* is inactive but conscious. When both unite, creation of the world takes place. For instance, if *Puruṣa* who is conscious, wants to go to the town, he knows the road leading there, but he cannot go because he is inactive. So he unites with *Prakṛti*. But *Prakṛti* is unconscious. *Puruṣa* whips on her back and makes her move this way and that way till he reaches the town. Therefore the presence of both *Prakṛti* and *Puruṣa* is necessary in the formation of this universe.

But from the Śaiva point of view, this differentiated perception of these two elements is the field of the ignorant. Those who are filled with God-consciousness feel that *Puruṣa* and *Prakṛti* are one Reality only. That is Śiva.

This is the Yoga of discrimination between the Field and the Knower of the Field.

Chapter XIV

गुणत्रयविभागयोगः

लसद्भक्तिरसावेशहीनाहंकारविभ्रमः ।
स्थितेऽपि गुणसंमर्दे गुणातीतः समो यतिः ॥

Translation:

As a result of divine ecstasy brought about on taking the juice of bhakti (devotion), whose ego has totally vanished, that sādhanā goes beyond the three qualifying qualities[4] *even while in struggle with them. Such an ascetic gets established in a state of equality,*[5] *having gone beyond the qualities.*[6]

Exposition:

Here Lord Krishna describes the position and differentiated actions of the three *guṇas*. Abhinavagupta concludes that ego does not at all remain in the mind of the yogī who has attachment, love and zeal for the Lord. For him it does not matter whether he is in *sāttvic* state, *rājasic* state or *tāmasic* state.

There are three kinds of waves moving in this world. One is *sattva*, another is *rajas* and the third is *tamas*. They vibrate in individuals. They do not vibrate universally. When one person has a *sāttvic* wave passing through him, it is not necessary that the person sitting near him will also feel the same wave. That person may feel the *tamas* wave and some other person may feel a *rajas* wave at that time.

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[4] The three *guṇas sattva, rajas, tamas.*

[5] The universal oneness that remains untainted by the three *guṇas.*

[6] The organs or the five senses that always flow towards sense-enjoyments which are not of lasting nature.

When the *sāttvic* wave functions, love of God appears in your mind. You have great inclination for meditation then. Detachment for worldly pleasures is experienced. When the *rājasic* wave functions, there is attachment for worldly pleasures and love of God is ignored. When there is a *tāmasic* wave, you are inclined to sleep; you feel giddy and dull. All you want to do then is to lie down, sleep and snore.

But the yogī, who has found passage to the supreme flow of the wave of devotion to Śiva, is not affected by any or many waves of the three *guṇas* at a particular time. He is '*guṇātīta*' – beyond the play of the waves of the *guṇas.*

This is the Yoga of going beyond the Guṇas.

Chapter XV

पुरुषोत्तमयोगः

हृत्वा द्वैतमहामोहं कृत्वा ब्रह्ममयीं चितिम् ।
लौकिके व्यवहारेऽपि मुनिर्नित्यं समाविशेत् ॥

Translation:

Having dispelled the delusive darkness of duality and identifying the ātman with brahman, an inspired muni remains absorbed in the all-pervading Supreme Consciousness, even while moving in the world.

Exposition:

Lord Krishna says that this whole universe, the whole cosmos of the three worlds is like the big tree called Aśvattha. It is a wonderful tree. It is upside down. The roots are in heaven and branches in hell. It is the universal tree. This big tree is Lord Śiva Himself – the expansion of His own body (Self). He is Himself the root, the trunk and the branches – everything.

Abhinavagupta means to convey that you must not sit for meditation. You must not meditate at some particular time or in a particular place or with particular vibrations or particular *āsanas*. If you do so, then other times, other places and other conditions will be devoid of Lord Śiva for you. You must, therefore, be conscious of Lord Śiva's presence at every time, in every place and in all states of mind. That is true meditation. You must feel the presence of the Lord everywhere and in each and every action of your daily life.

There is a beautiful verse given by Abhinavagupta, addressed to Mother Pārvatī – the Supreme Consciousness incarnate:

तव च काचन न स्तुतिरम्बिके
सकलशब्दमयी किल ते तनुः
निखिलमूर्तिषु मे भवदन्वयो
मनसिजासु बहिष्प्रसरासु च ।
इति विचिन्त्य शिवे शमिताशिवे
जगति जातमयत्नवशादिदम्
स्तुतिजपार्च्नचिन्तनवर्जिता
न खलु काचन कालकलाऽपि मे ॥

Śivaśaktyavinābhāvastotra
quoted in *Gītārthasaṅgraha* XV.19

'O Pārvatī ! since Thou art the root of all speech, I may sing Thy glory or do otherwise, all that is adoration to Thee.
Thou art present for me in all forms both mental and physical.
When I ponder over these thoughts, O Mother (consciousness),
the doer of good and destroyer of evil!
Without any effort on my part thus passes all my time
in singing Thy glory, in repeating Thy name,
in adoring Thee and in meditation on Thy True Self.'

Thus the yogī adores the Lord in each and every way which he adopts in doing the actions of his daily life. He does not adore Him only when he sits for meditations, he adores Him also when he is weeping or when he is laughing. He adores Him while doing right and wrong, good and bad. He adores Him always. That is the real way of understanding Lord Śiva.

"Therefore, O Arjuna!" says Lord Krishna, "you must focus your thought on Brahman always. In each and every action of yours, you must focus your mind on one point and that is the Lord." Diffe-

rentiated perception is the great illusion – "*dvaitaṁ mahāmoham*" When you say, this is the pure way of meditation and that is an impure way, that means there is absence of true meditation. When you think that you are out of meditation, you are gone. You do not meditate at all. True meditation is remembering Lord Śiva with love and zeal in every activity of the world. So even in the worldly activities the yogī is in trance. You can go to the temple, you can go to dress your hair, you may do any other work you are called upon but you must remember Lord Śiva with devotion, love and attachment for Him in yourself. Then everything is well and divine.

Guru Nanak was a realized soul. He has written a verse in his own way. The meaning runs:

"If a yogī is called that person who has controlled lust and sexual desires then there are eunuchs who have no sense of sexual pleasure, are they saints? If a yogī is that person who always keeps clean, washes his body and everything with water, then there are frogs and fishes always moving in water, are they saints? If a saint is he who always takes milk, no bread nor solid food then what of those babies and children, and calves that live on milk alone? Are they called saints? No. O Nanak! you find out the Lord, then everything is right."

Thus you have to develop constant remembrance of God in yourself with devotion and love.

This is called the Yoga of the Supreme Person.

Chapter XVI

दैवासुरसम्पद्विभागयोगः

अबोधे स्वात्मबुध्यैव कार्यं नैव विचारयेत् ।
किन्तु शास्त्रोक्तविधिना शास्त्रं बोधविवर्धनम् ॥

Translation:

While in the field of ignorance one should never take for granted what one thinks about doing right or wrong action. One should only act according to the injunctions of scriptures (śāstras) as it is these that give right and impartial dimension to one's intellect.

Exposition:

You must try hard to become divine and not cultivate demoniacal properties in you. By saying that a yogī adores the Lord by doing good as well as bad, and right as well as wrong, one has to understand that one has to rise above both. It is said just to make one understand how to do actions in a detached manner. You have to understand that 'not doing bad action alone' cannot carry you to that point.

But still you must not do bad actions. You must follow the injuctions of the Śastras, the ordinances. At the same time you have to know that this way of routine life is not the chief aim. The final goal of life is to merge in Lord Śiva.

So you must not boast of being pure or virtuous, while you must remain so. You should not tell lies but at the same time do not boast of being truthful, for truthfulness only is not the goal. The goal is something else, and that is attachment, love and devotion for Lord Śiva.

This is the Yoga of Distinction between the Divine and Demoniacal Properties.

Chapter XVII

श्रद्धात्रयविभागयोगः

स एव कारकावेशः क्रिया सैवाविशेषिणी ।
तथापि विज्ञानवतां मोक्षार्थे पर्यवस्यति ॥

Translation:

Even if the wise and the worldly have the same approach to actions and there seems no difference in their acts, yet the actions of the wise lead them to liberation.

Exposition:

What you were doing during the period of ignorance you continue to do the same actions during the period of knowledge, when you are a realized soul. There is no change in your activities – eating, walking, talking, cutting your nails and hair, going to bath-room, etc. – on realization of God-conciousness activity remains the same but the fruit is unique. The fruit is liberation from the pangs of repeated births and deaths. Faith in the essential and non-committal Self is necessary.

This is the Yoga of Division of the Threefold Faith.

Chapter XVIII

मोक्षसंन्यासयोगः

भङ्क्त्वा ज्ञानविमोहमन्थरमयीं सत्त्वादिभिन्नां धियं
प्राप्य स्वात्मविभूतसुन्दरतया विष्णुं विकल्पातिगम् ।
यत्किंचित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते
र्हेलातः कुरुते तदस्य सकलं संपद्यते शंकरम् ॥

Translation:

Having done away with the intellect that got blunt under the delusive influence of knowledge and ignorance, and adopted the course of duality pervaded by the three guṇas (of prakṛti) one may obtain the favour of Viṣṇu, the ideal of self-realization. Then he may let his sense-organs have their natural course taking it to be a mere play. Consequently those sense-powers become Śaṅkara (messengers of tranquillity) for the yogī, i.e. all his actions in the world are glorified.

Exposition:

It is the three *guṇas* (qualities) which give rise to the differentiated intellect. The intellect then becomes dull and stupid. It becomes ignorance in the absence of God-consciousness. You must cut such intellect to pieces, by being established in the guileless *ātmasvarūpa*. Shatter the limited intellect and awake to the universal oneness of Supreme Consciousness. That is the state of Viṣṇu, which is beyond thought, which is beautiful with His own nature.

When a yogī evolves into that state, when the little self of *jīva* merges in the universal Self of Śiva, then whatever action is done, that becomes a means to attain Lord Śiva. Understand this secret.

This is the Yoga of Liberation through the Path of Knowledge and Self-surrender.

10

Kuṇḍalinī-Vijñāna-Rahasyam

The Secret of Understanding the Primal Power of Śiva[1]

The Primal Energy –
Flashing from her Divine innate source,
With sublime illumination perceived in her radiance,
Piercing the six wheels of Energy,
Arousing awareness of Self,
Producing a sweet resonant note while in upright course;
And, imparting bliss
As She attains union with Her Lord
In the lotus of thousand petals,
Centered in consciousness that pervades the universe;
May that *Kaulikī Kuṇḍalinī* –
The Power of Śiva that manifests the universe –
Bestow on you all
The spontaneous flow of cosmic ecstasy.

Kuṇḍalinī, in general, is Śiva's power of emission (*visargaśakti*) identical with self-hood in perfection (*pūrṇāhantā*) which, according to sacred tradition, assumes three-and-a-half coils (at the base of the spine of all creatures). Of these coils the first is that mode of self-hood in which the object of cognition (*prameya*) predominates; the second is that I-ness in which the act of cognition (*pramāṇa*)

[1]Translation of the paper read by Brahmacārī Rājānaka Lakṣmaṇa of Īśvar Āśram, Gupta-Gangā, Kashmir, at the All India Tantra Sammelana, held in the Sanskrit University, Varanasi in the year 1965. See Appendix II for the Sanskrit text. Translation by Jankinath Kaul.

predominates, and the third is that in which the agent of cognition (*pramātṛ*) predominates. While the remaining half coil is that "I" whose essential state is pure awareness (*pramā*). This is the esoteric analysis of *Kuṇḍalinī* as revealed in the Āgama Śastra.

In this way when Supreme Consciousness, in its highest deliberative mood, first shines within itself alone in the self-willed impulse to manifest as diverse phenomena of extroversion (*bahirmukhatā*), then this supreme power, representing itself as subjective diversity or one with its own identity, is like a coiled snake sunk as if in half-sleep. It is termed *Śakti-Kuṇḍalinī* in the scriptures. According to *Tantrāloka* (III.139) "She (*Śakti-Kuṇḍalinī*) is not as yet projecting the entities which She will subsequently make manifest." Though her nature is emission (*visarga*) she does not take on the form of actual manifestation. She is only in the act of blissful relish within the Self alone as the power of Śiva, which is His initial emergence towards objectivity (*ādyonmeṣa*).

Moreover, according to the point of view of the Śaiva Doctrine, when a yogī gets established in that state of absorption into Śivahood in which he realises this entire universe as his own identity as the result of sustained awareness of the nature of Śiva, then, in a simultaneous occurrence with the power of emission, he merges with the *Śakti-Kuṇḍalinī*, relishing within himself the ultimate degree of the vibration of power. The nature of *Śakti-Kuṇḍalinī* is described in the *Tantrasadbhāva Tantra* as follows:

> The ultimate and subtle power termed as 'unbearing' (*nirācārā*) rests introverted, enveloping the subjective centre of awareness (*hṛd-bindu*) like a sleeping serpent. Sleeping in that state, O Glorious Umā! She remains completely withdrawn and does not mind anything external. The Goddess dissolving in the core of her being

> (*kṣiptodare*) the fourteen worlds along with the moon, the fire, the Sun and the stars, is drowsy in her own poison (like a serpent).

The *Tantrāloka* (III, 137-139) describes the same Goddess *Śakti-Kuṇḍalinī* in a passage which begins –

> "Therefore the seventeenth phase (*kalā*) which is of the form of nectar of immortality..." and ends "that *Śakti-Kuṇḍalinī* is not as yet projecting the entities which she will subsequently make manifest."

This is the intermediate, the germinal state of that power of emission which is otherwise called *parāparā* – the power uniting both its absolute (*parā*) and finite (*aparā*) aspects. The initial and final states of this power of emission will be described when I come to define *prāṇa-kuṇḍalinī* and *parā-kuṇḍalinī*.

The Kaula (Śiva) yogī also realizes *Śakti-Kuṇḍalinī* as 'the essence of Desire' (*kāmatattva*) through contemplation of the power of desire (*kāma-kalā*) during the observance of the secret religious rite (*caryākrama*) at the moment of absorption (*samāveśa*), i.e. the compenetration (*samghaṭṭa*) of *siddha* and *yoginī*. In this regard the revered master Abhinavagupta has said:

> Therefore, the emission represented by the latent phoneme "*ha*" in the state of latency is termed *kāmatattva*, the real state of desire or beauty, in the *Kulaguhvara Tantra*. The fulfilment of all desire (*kāma*) is realised in compenetration (*saṅghaṭṭa*).
>
> *Tantrāloka* III.146.

The great master Vātulanātha has used the term *mahāmelāpa* for describing *Śakti-Kuṇḍalinī* in the following *Sūtra*:

> The Supreme unification (*mahāmelāpa*) comes about by close contact (or union) through penetration of *siddha* and *yoginī*.

Esoterically this unification comes about when ego-and-mind (*siddha*) penetrates the organs of action and cognition (*yoginīs*). In this *Sūtra*. by the word *mahāmelāpa* is meant that very *Śakti-Kuṇḍalinī* in which state a *kula yogī* establishing himself even for a moment experiences, through the melting away of the duality of Śiva and Śakti (*vedyavedātmaka Śiva Śakti*) that equilibrium (*sattāsāmānya sthiti* or *mahāsāmarasya*) which is the supreme fusion in the identity of essence of the pervading unity as the subject of awareness. Thus it is clear that the *kaula yogī* alone who experiences the state of *Śakti-Kuṇḍalinī* within the supreme fusion (*mahāmelāpa*) or the compenetration of *siddha* and *yoginī* during the secret rite, is entitled to undertake *caryākrama* and none else. Therefore, those fully established in the highest spiritual development, are qualified for this secret rite, the source of the ultimate penetration (*samāveśa*) in recognition of their all-inclusive identity (*paripūrṇasvātma*), as is said by revered Kṣemarāja:

> They are not qualified for this. Rather let this be relished (realised) by the most elevated, by those of the highest spiritual deliberation.
>
> *Spanda Nirṇaya*

Now let us consider the nature of *prāṇa-kuṇḍalinī*:

"The power of liberation (*visarga śakti*) is of the nature of blissful relish (*camatkṛti*) of pure and absolute I-consciousness. The state

of this emission is projecting (*kṣepa*) or throwing open deliberately (with force) of one's own self by one's own self into one's own self." This is according to Abhinavagupta's teaching (Cf. *Tantrāloka* III.141). This state represents itself as the generic vital energy (*prāṇana-śakti*) according to Kallaṭa's axiom: "The initial consciousness gets transformed into vital energy," (assuming the states of intellect, etc. and moving in thousands of *nāḍīs* in the process of evolution). This blissful relish is described in our revealed texts as *prāna-kuṇḍalinī* – '*Kuṇḍalinī* as vital energy' – when it cognizes evacuation (*unmeṣadaśā*) within its own self.

Although the throwing open of the vital energy as *Kuṇḍalinī* (*prāṇa-kuṇḍalinī*) appears to be going out as the specific energy in as much as its form is the generic energy, yet the out-going breath and the rest do not emerge; only the state of all-pervading fullness remains operative with the experience of bliss of one's own self. It is this power of consciousness in its *prāṇa-kuṇḍalinī* aspect that flashes forth in the reality that is the first instant of spontaneous impulsion as experienced by *kaula yogīs*. Here I relate something of my own experience also:

> Resting on the experience of that *spanda* (thoughtless centre), both *prāṇa (sūrya nāḍī)* and *apāna (candra nāḍī)* get merged in the *Suṣumṇā* and through the upward path of *Suṣumṇā* they rise up to the great (infinite) sky of (universal) consciousness by abandoning the sphere of the body together with *brahmarandhra* and are completely dissolved in it. There the un-enlightened yogi, who considers that state a kind of deep sleep, remains stupefied, while the one who is not covered with darkness of infatuation, is established in that sky of universal consciousness and abides as fully enlightened." (Tr. Jaideva Singh).
>
> *Spanda Kārikā* I,24–25.

When, according to this description given by revered Vasugupta, a Śaiva yogī contemplates his identity with Śiva, without a moment's unslackened awareness and consequently draws to the state of absorption (*samāveśa* penetration) of the individual consciousness into the Divine, then, by virtue of his unbroken self-awareness both of his breaths – egress and ingress – dissolve in the path of *suṣumṇā*. Immediately after this his *prāṇa-śakti* (the vital energy) comes down to rest in the perennial centre, *mūlādhāra*. Then from *mūlādhāra* it (*prāṇa-śakti*) flows up in radiant expansion through the central path and the yogī experiences the state of *prāṇa-kuṇḍalinī*.

In this state (of the absorption of individual consciousness in the supreme through *prāna-kuṇḍalinī* method of realization) there are two possible courses for yogīs. The first course for some is this: When the two breaths, *prāṇa* and *apāna*, dissolve in the *suṣumṇā*, the central channel, they first turn downwards to break through the *lambikā*-place, producing a sound that one hears on blocking one's ears with fingers and then penetrate *mūlādhāra*, the perennial centre. The yogī experiences first the centre spinning at great speed with sound as described above. Then the vital energy (*prāṇa śakti*) rises, piercing the second centre at the navel which also revolves with the same speed and same sound. Then the yogī experiences this revolving state in both the centres. Further this *prāṇa-śakti* rises with the same speed and piercing the heart-centre moves ahead. The same sensation is experienced there also. Reaching the throat centre (*viśuddhi*) it penetrates both the centres, at the throat and between the eyebrows in a flash. Then these also begin to spin at a high speed. A yogī alone can have such an experience. When it pierces the abode of *bindu* at the centre between the eye-brows, the yogī experiences within himself the pulsation of *prāṇa-kuṇḍalinī* with rapid simultaneous rotation of all the centres from *mūlādhāra* to *ājñā cakra*. Soon after this happening *aṇimā* etc., the eight miraculous powers are ac-

complished by the yogī.

The revered master Abhinavagupta confirms this experience of the yogī while treating the subject on 'Initiation through Penetration' – *vedhadīkṣā*, in the *Tantrāloka* (29.237-38) thus:

> *Vedhadīkṣā* is variously described in various scriptures. It is to be performed by an expert teacher (Guru) whose powers have developed to such an extent that he can ensure the disciple of experiencing the piercing of the centres right from the perennial (*mūladhāra*) to *ājñācakra*. By this he knows about the accomplishments the disciple may have attained.

Now we speak about the other course. In the case of certain yogīs of less inspiration, when *prāṇa* and *apāna* dissolve into *suṣumṇā*, their vital energy, flowing therein by reason of a low degree of Parameśvara's grace (*śaktipāta*), penetrates first the *ājñā cakra* and vibrates and resonates there. Then it flows down to the throat region and all the rest down to the perennial centre. In this way the yogī experiences nothing because there is still the transmigratory impression existing within him. Accomplishment of miraculous powers is out of question for him. Such a yogī experiences nothing but continual impediments because of *piśācāveśa*, the demonic penetration, as Śiva explains to Pārvatī in the Śrī *Ratnamālā*:

> O Beautiful one! when yogīs penetrate the central channel from below upwards that alone is the state of release or *mokṣa*, that alone is the field of enlightenment. But when penetration begins from the uppermost centre and descends to the lower centres it is demonic penetration that becomes the cause of a course of impediments only.

Now reflecting on *kāma-kalā* (the conduct relating to the moment of the union) a yogī, in the tradition of simultaneous entrance at the moment of the union of *siddha* and *yoginī*, experiences this *prāṇa-kuṇḍalinī* state at the time of *viṣatattva praveśa* – entering the top of *adhaḥ-kuṇḍalinī* right upto the place where *ūrdhva-kuṇḍalinī* rests. What is experienced in the aforesaid state of the great union, is described in the concerned Āgama. Six forms of Initiation through Penetration (*vedha dīkṣā*) are described in the *Śrī Kulaguhvara Tantra*:

> The six ways (of *vedha dīkṣā*) are declared to be *mantra-vedha, nāda-vedha, bindu-vedha, śakti-vedha, bhujaṅga-vedha* and *para-vedha.*

A specific mention of the six forms of *vedḥa-dīkṣā* is made hereunder:

(i) *Mantra-vedha-dīkṣā* is imparting the power of supreme self-consciousness. It pierces all the six *cakras* in the way of *prāṇa-kuṇḍalinī* awakened with awareness of the *mantra* of supreme I-consciousness.

(ii) *Nāda-vedha-dīkṣā* is experienced as the increasing sound while the power rises through the central vein, *suṣumṇā.*

(iii) *Bindu-vedha-dīkṣā* is the imparting of joy that million and billion times multiplies the joy experienced by a husband and wife in sexual copulation. *Prāṇa-kuṇḍalinī* pierces all the *cakras* simultaneously with a seminal trance.

(iv) *Śākta-vedha-dīkṣā* is the initiation through penetration given by a true and able master by, so to say, pouring his *prāṇa* into the disciple, who must have completed all the courses of the required practices.

(v) *Bhujaṅga-vedha-dīkṣā* is the combination of *śākta-vedha* and *bindu-vedha*. The disciple feels himself of the shape of a serpent and rises up piercing the *cakras*.

(vi) *Para-vedha-dīkṣā* is nothing but the state of supreme consciousness. The supreme Energy only remains, having pierced through all the *cakras*.

Now let us consider the *parā-kuṇḍalinī* state. When the energy of emanation (*visarga śakti*), in its supreme understanding (*para-citi*) is experienced, it is the wonder of bliss (*camatkāra*). It happens in the internal location where *prāṇa* ceases to move and where thisness (*idantā* or objectivity) is absorbed completely in the I-consciousness and I-consciousness pervades thisness. It is then that the bliss of self becomes established in *krama-mudrā*, a successive occurrence of *nimīlana* and *unmīlana samādhi* – that gives equipoise between trance and the normal condition of life. Then the state of *parā-kuṇḍalinī* is revealed. This state of the bliss of Self is termed *jagadānanda* as defined in the *Tantrāloka* (5.51-52):

> That *cidānanda* (knowledge-bliss) state, where there is no obstacle (of any kind), where bliss of self-realization is in full swing, where the spontaneous power of consciousness is nourished with ambrosia and where there is no access of concentration and contemplation etc., (that) is the yogi's state of the cosmic bliss (*jagadānanda*), as (I was taught) by my master *Śambhunātha*.

Here also I want to express something on the basis of my own experience. When the vital airs (*prāṇāḥ*) of a Śiva-yogī, who is endowed with grace of extreme intensity (*tīvra śaktipāta*) get entrance into the Royal Road (*suṣumṇā mārga*) then his vital power (*prāṇa-śakti*) without touching the course of piercing the *ṣat-cakras* in the

system of its rising through the middle path, reaches the aperture of Brahman (*brahmarandhra*, the prāṇic centre at the top of the head – the *sahasrāra cakra*) towards being-consciousness-bliss itself. In this way that yogī abides in *krama-mudrā*. This is also said in the *Krama-sūtras*:

> A *sādhaka*, with the internal penetration of *krama-mudrā* (the condition in which the mind, by the force of *samāveśa*, swings alternatively between the internal essential self and the external) becomes engrossed (or absorbed) externally also. He first enters thoroughly from the outer to the inner self and then, due to absorption, he pervades from the internal to the external. This is the *mudrā-krama*, swinging alternatively between the internal essential self and the external (the world that appears as Śiva).

Moreover, while experiencing such a state of *samāveśa* it is by the power of bliss of trance (or penetration) that on coming to normal consciousness (*vyutthāna*), the yogī finds everything conceived by the mind dissolving into the mass of consciousness. I.e. when the yogī somewhat comes to normal consciousness, all his sense-organs, together with vital airs, having come into existence for an instant, get absorbed again in the supreme Self. In this manner, while experiencing the state of expansion of the internal self and the external world in total absorption as in the sport of a swing, the yogī enters the *prāṇa-kuṇḍalinī dhāma* (the state or seat of supreme or transcendent divine Energy). With this he gets totally absorbed in the power-of-action of *ūrdhva-kuṇḍalinī*. Under such influence even a *kaula-yogī*, at the time of union with *siddha yoginīs* (supreme spiritual powers or accomplished powers of the Divine) possesses the supreme and unstained state. It is said – "Accomplished Power of action is the

unstained abode of self."

In this way, with the aim of divulging the secret of *kāma-kalā* (the moment of union or the actual manifestation of the potency of creativity), *kāma-tattva* (potency of procreation) is included in *icchā-śakti; viṣatattva praveśa* (entering *adaḥ-kuṇḍalinī* to rest in *ūrdhva-kuṇḍalinī*) is included in *jñāna-śakti* and *nirañjana-tattva*, the unstained divine state is included in *kriyā-śakti*. Therefore, by *icchā-śakti* is awakened *śakti-kuṇḍalinī*; by *jñāna-śakti* is experienced *prāṇa-kuṇḍalinī* and *kriyā-śakti* makes the yogī enter *parā-kuṇḍalinī* as is mentioned frequently in the *Śaiva Āgamas*.

Appendix I

Sayings of Swami Lakshman Joo

Collected by Anupam Kaul

1

O lover of eternal peace! Why do you vainly strive to cultivate it by catching hold of outward objects ? You will never find it there. It is ever resting in your own Self. It is ever and anon within yourself. When you go from wakefulness in the dreaming state, you have to pass through it. Feel it; for it is the real rest you search for. Why do you lose it every now and then ? If you are feeling it why do you come back again and mix yourself in innumerable pains of the world? Deeply crave for it. Deeply melt in its infinite Beauty and Love. It is beyond all beauties and the lights of the world. Drink it deeply. Deeply feel it now or by losing it you may yourself be lost. If you shall find it now, you will find it hereafter; if not, you are still entrapping yourself in the wheel of unlimited pains. It is your own self, your own being. It is your own power and light.

2

For the average man, the best means for ascent in the spiritual path is to find out a competent guru or spiritual guide and take initiation from him.

3

Japa, constant awareness, and *dhyāna* or meditation are the best means for self-realization.

4

Constant awareness is the best means for the unfoldment of spiritual consciousness, known as *unmeṣa* in the Śaivāgamas. Between disappearance of one and appearance of another, there is a junction point which is Divine Consciousness. If one is constantly aware of this junction point one is sure to have *unmesa* or awakening of Divine Consciousness.

5

So far as *dhyāna* or meditation is concerned, the best is the meditation on *Śivo'ham* or 'I am Śiva'. I am not the body or the emotions or thought but I am Śiva Himself. One should concentrate on this thought in *hṛdaya* or the spiritual centre. This is a mental concept, no doubt, but this will dissolve all other *vikalpas* or mental concepts, and finally disappear itself. The aspirant will then have realization of the true Self within him.

6

Parama Śiva or the Supreme Reality is both static and dynamic. The dynamic aspect of Parama Śiva is known as Śakti. The world is not an illusion but an epiphany, an expression of the Divine Śakti.

The manifestation of Śakti is in subtle and gross forms. *Puryaṣṭaka*, i.e. the subtle body consisting of the five *tanmātras*,

manas, *buddhi* and *ahamkara* is the subtle form, and physical matter and the physical body are the gross form.

7

There are two arcs of manifestation – the downward arc and the upward arc. In the downward arc, Sakti plunges into grossest form. In the upward arc, Śakti rises towards self-realization, towards the Supreme. The downward arc is the *vilaya* or the veiling of the Divine. The upward arc is *anugraha* or grace of the Divine. In the upward arc, divinity is slowly but surely unfolded. Man is in the upward arc, and should do his level best to realize the divinity within him.

8

One should learn mental *japa* of '*Aum*' from a guru and practise it asiduously. This *mantra* will open the door to Parama Śiva. The *mantra* has, however, to be given by one who can transfer spiritual power known as *śaktipāta*.

9

Ignorance is the cause of sorrow and perfect knowledge is the cause of happiness. This is universally accepted by philosophers, but only few know the reality of knowledge and ignorance.

10

Mokṣa, liberation, in the real sense is *ānanda*, bliss, and nothing else. When one is residing in the field of *saṃsura*, he becomes victim of the fivefold veil: ignorance (*avidyā*), ego (*asmitā*), attachment

(*rāga*), hatred (*dveṣa*), and being bent upon one's own conception although that may be wrong (*abhiniveśa*). These are to be eradicated by knowledge of the Reality (*tattvajñāna*). When one resides in one's own nature completely, that is *moksa*, liberation.

11

If God's grace descends upon a devotee, then he may stand, chew cardamon or move, he does not lose sight of his Supreme Self, like Bhagavān Krishna.

12

Mind, an uncontrolled thing, is to be controlled by *dhyana*, meditation.

Appendix II

कुण्डलिनीविज्ञानरहस्यम्[1]

श्रीब्रह्मचारी राजानकलक्ष्मणः, काश्मीरस्थगुप्तगङ्गान्तर्गतेश्वराश्रमवास्तव्यः ।

स्वाधाराद्दुल्लसन्ती द्युतिविदितमहादिव्यतेजःस्वरूपा
षट्चक्रं स्फोरयन्ती गतिकृतमधुरध्वानमावेदयन्ती ।
प्राप्येशं तोषयन्ती दशशतकमले व्याप्य विश्वं स्थिता या
विश्वानन्दप्रवाहान् वितरतु भवतां कौलिकी कुण्डली सा ॥

अद्य तन्त्रसम्मेलनसमारोहदिवसे मया कुण्डलिनीविज्ञानविषयमधिकृत्य यथाबुद्धि यथागुर्वाम्नायञ्च किञ्चत् प्रस्तूयते ।

सामान्यरूपतया पूर्णाहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनीति कथ्यते, या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते । तत्र प्रमेयप्रधानमहन्तारूपं कुण्डलिन्याः प्रथमो वलयः, प्रमाणप्रधानमहन्तारूपत्वं द्वितीयो वलयः, प्रमातृप्रधानमहंस्वरूपत्वं चास्य तृतीयो वलयः, तथावशिष्टार्धवलयः प्रमाप्रधानाहमात्मक इत्यस्या आगमिकी रहस्यप्रक्रिया ।

इत्येवंरूपा परविमर्शात्मासौ परा संविदेव यदा बहिरौन्मुख्यलक्षणात् स्वातन्त्र्यात्तत्तद्रूपतयाऽवविभासयिषया स्वात्मन्येव प्रोल्लसति, तदा सा पराशक्तिर्घटपटादिभावं स्वात्माभिन्नरूपतया विमृशन्ती सुप्ताहिसदृशी शक्तिकुण्डलिनीति सर्वाम्नायेषु निगद्यते । येयम् –

प्रकाश्यं सर्ववस्तूनां विसर्गरहिता तु सा ।
[३-१३९]

इति श्रीतन्त्रालोकोक्तनीत्या विसर्गरूपापि विसर्गरूपतामनश्नुवाना स्वात्मन्येव चमत्कृतिमयी शिवस्याद्योन्मेषात्मिका शक्तिर्भवति ।

किञ्च, शैवशासनदृष्ट्या यदा योगी स्वात्माभिन्नशिवस्वरूपपरामर्शानुसन्धानवशाद्विश्वात्मसाक्षात्काररूपायां समावेशभूमौ तिष्ठति तदास्य

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1 The Skt. text has originally appeared in : *Sārasvatī Suṣmā*, 20/1, Varanasi 1965.

विसर्गशक्तौ समावेशो जायते, येन स परमं शक्तिस्पन्दं स्वात्मनि चमत्कुर्वन् शक्तिकुण्डलिनीदशामाविशति । शक्तिकुण्डलिन्याः स्वरूपं तन्त्रसद्भावे यथा –

या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता ।
हृद्बिन्दुं वेष्टयित्वान्तः सुषुप्तभुजगाकृतिः ॥
तत्र सुप्ता महाभागे न किञ्चिन्मन्यते उमे ।
चन्द्राग्निरविनक्षत्रैर्भुवनानि चतुर्दश ।
क्षिप्तोदरे तु या देवी विषमूढेव सा गता ॥

सैव शक्तिकुण्डलिनी भगवती श्रीतन्त्रालोके –

कला सप्तदशी तस्मादमृताकाररूपिणी ।

इत्यारभ्य –

प्रकाश्यसर्ववस्तूनां विसर्गरहिता तु सा ।
शक्तिकुण्डलिका............................ ॥

इत्यन्तं निरूपितास्ति । परापराशक्त्यपरपर्यायाया विसर्गशक्तेरियं बीजात्मिका मध्यमा दशा भवति । अस्या विसर्गशक्तेराद्यन्तदशयोर्वर्णनं प्राणकुण्डलिनी– पराकुण्डलिनीनिरूपणावसरे भविष्यति ।

कामकलापरामर्शानुसारेण कौलयोग्यपि चर्याक्रमे तां शक्तिकुण्डलिनीं सिद्धयोगिनीसङ्घट्टात्मकसमावेशावसरे कामतत्त्वरूपतया साक्षात्करोति । यदाहुराचार्याभिनवगुप्तपादाः –

अत एव विसर्गोऽयमव्यक्तहकलात्मकः ।
कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते ॥
कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते ।

[तं० ३–१४६]

श्रीवातूलनाथाचार्येणापि –

"सिद्धयोगिनीसङ्घट्टान्महामेलापोदयः"

इत्यस्मिन् सूत्रे महामेलापशब्देन सेयं शक्तिकुण्डलिनी निरूपिता, यस्यां क्षणमात्रमपि स्थितिं प्राप्य कौलयोगी वेद्यवेदकात्मशिवशक्त्यात्मद्वयविगलनेन तां शिवशक्त्यात्ममहासामरस्यरूपां स्थितिमनुभवति–इत्यस्यां सिद्धयोगिनी-सङ्घट्टात्ममहामेलापदशायां शक्तिकुण्डलिनीदशामनुभवन् यः कौलयोगी चर्याक्रममाचरति, स एव चर्याक्रमेऽधिकृतोऽस्ति, नान्य इत्यवधातव्यम् । तस्मात् परिपूर्णस्वात्मावमर्शनिष्ठानां पूर्णाशयानामेवास्मिन्निरुत्तर-समावेशास्पदे चर्याक्रमेऽधिकारो नेतरेषाम् । यदाहुः श्रीक्षेमराजपादाः –

ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम् ।

[स्पं॰ नि॰]

अथ प्राणकुण्डलिनीस्वरूपं निर्णीयते । चिच्चमत्कृतिरूपा विसर्गशक्तिः,

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः ॥

[तं॰ ३–१४१]

इत्याचार्याभिनवगुप्तपादोक्त्या स्वात्मन्येव विसर्गस्योन्मेषदशां परामृशन्ती 'प्राक् संवित्प्राणे परिणता' इति नयेन प्राणनरूपतां चावभासयन्ती प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते । यद्यप्यस्यां प्राणकुण्डलिनीरूपायां विसर्गशक्तौ प्राणनरूपत्वाद्बहिर्भावावभासनात्मिका स्थितिर्दृश्यते; तथाप्यत्र प्राणादिपञ्चवाहस्यानुन्मीलनात् स्वात्मानन्दचमत्कृतिमयत्वमेव सर्वतः प्रवर्तते ।इयमेव प्राणकुण्डलिनीरूपा चितिशक्तिर्विसर्गस्यादिकोट्यात्मनि स्वरूपे स्फुरतीति कौलयोगिभिरनुभूयते । अत्र तु स्वानुभवसारमपि किञ्चिन्मया वर्ण्यते –

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि ।
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ॥
तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे ।
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ॥

[स्पं॰ २४–२५]

इति श्रीवसुगुप्तपादप्रतिपादितनयेन यदा शैवयोगी क्षणमप्यवधान-शैथिल्यमसहमानः सततमेव शिवात्मभावमनुसन्दधानः समावेश-दशायामुन्मुखो भवति, तदास्य स्वात्मानुसन्धिबलादेवोभौ प्राणापानौ सौषुम्ने मार्गे लयं गच्छतः, तदनन्तरमस्य प्राणशक्तिर्मूलाधारपदवीमाश्रयते । तस्मान्मूलाधारान्मध्योर्ध्वमार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ योगी प्राणकुण्डलिन्यवस्थामनुभवति ।

अत्र [प्राणकुण्डलिनीसमावेशदशायां] योगिनां द्वे गती भवतः । तत्राद्या यथा – केषाञ्चिद्यदा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ सन्तौ लम्बिकास्थानं भित्त्वाङ्गुलिपिहितकर्णघोषवद् ध्वनन्तौ मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तत इति योगी प्राथम्येनानुभवति । ततो मूलाधारचक्रादुत्थिता मध्यवाहिनी प्राणशक्तिर्द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद्वशात्तद्द्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति । तदानीं योगी यौगपद्येनानयोश्चक्रयोः परिवर्तनदशामनुभवति । तदनु तस्य योगिनः प्राणशक्तिर्नाभिचक्रात् समुत्थाय वेगेन हृच्चक्रं वेधयित्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि वेगेन परिवर्तनदशामनुभवति । ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानगतं चक्रमेवं भ्रूमध्यस्थानगतं चक्रञ्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि वेगेन परिवर्तेते – इत्यस्य योगिन एवानुभवगोचरत्वमेति । इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योगयस्यां प्राणकुण्डलिनीस्पन्दनदशायां मूलाधारचक्रस्थानादारभ्य भ्रूमध्यस्थानगतचक्रपर्यन्तानां समस्तानां चक्राणां यौगपद्येन सवेगं परिवर्तनरूपत्वमनुभवति, यदनन्तरमेव योगिनम्-अणिमाद्यष्टसिद्धयः समाश्रयन्ते । अमुमेवाशयं वेधदीक्षाविचारावसरे आचार्याभिनवगुप्तपादाः श्रीतन्त्रालोक उपोद्बलयन्ति –

वेधदीक्षा च बहुधा तत्र तत्र निरूपीता ।
सा चाभ्यासवता कार्या येनोर्ध्वोर्ध्वप्रवेशतः ॥
शिष्यस्य चक्रसंभेदप्रत्ययो जायते ध्रुवः ।
येनाणिमादिका सिद्धिः...................... ॥

[२९ । २३७–२३८]

अथापरा सृतिर्यथा – केषाञ्चिच्च मन्दयोगिनां मध्यनाड्यां यदा प्राणापानावस्तं गच्छतस्तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्यंवाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यद्वशादस्य योगिनस्तच्चक्रं प्रथमं सशब्दं घूर्णते । तदनु कण्ठस्थानगतं चक्रं ततो मूलाधारस्थानं यावदखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किञ्चिदनुभवगोचरत्वमेति । अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव ; प्रत्युत स योगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परामेवानुभवति । यदुक्तं श्रीरत्नमालायाम् –

अधोऽवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने ।
सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम् ॥
ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च ।
तदा पैशाच आवेशः स वै विघ्नस्य कारणम् ॥

अथ कामकलां परामृशन् योगी सिद्धयोगिनीसङ्घट्टावसरात्मके चर्याक्रम इमां प्राणकुण्डलिनीदशां विषतत्त्वप्रवेशसमयेऽनुभवति । पूर्वोक्तरूपायां महामेलापदशायामादौ या दशा ह्यनुभूयते, सैव विषतत्त्वरूपागमेषु वर्णितास्ति । श्रीकुलगुह्वरतन्त्रे इयमेव वेधदीक्षा मन्त्र-नाद-बिन्दु-शाक्त-भुजङ्ग-परेतिरूपा षोढा वर्णिता –

मन्त्रवेधं तु नादाख्यं बिन्दुवेधमतः परम् ।
शाक्तं भुजङ्गवेधं तु परं षष्ठमुदाहृतम् ॥

वेधदीक्षाषट्कस्य स्वरूपमधस्तान्निर्दिश्यते । मूलाधारचक्रादुत्थिता पूर्णाहन्तात्मकमन्त्रस्वरूपा प्राणकुण्डलिनी पूर्णाहन्ताबलात् समस्तानि चक्राणि वेधयन्ती आदिमा मन्त्रवेधदीक्षेति कथ्यते । मध्योर्ध्ववाहक्रमेण च प्रोच्छलन्ती नादाकारा सा द्वितीया नादवेधदीक्षेति भण्यते । वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्गं वेधयन्ती तृतीया बिन्दुवेधदीक्षेति नाम्ना व्यपदिश्यते । शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सा तुर्या शाक्तवेधदीक्षा

भवति ।सर्पाकारतामादधाना चक्रवेधनञ्च कुर्वाणा व्युत्तिष्ठन्ती भुजङ्गवेधदीक्षा पञ्चमी । पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति ।

अथ पराकुण्डलिनीस्वरूपं विमृश्यते – परचितिरूपा विसर्गशक्तिर्यदा अन्तर्भावौन्मुख्यरूपान्तःकोट्यात्मनि स्वरूपे स्वात्मानं चमत्कुर्वाणा पूर्णाहन्तात्मके पद इदन्तासमावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधिव्युत्थानसामरस्यदायिनीं क्रममुद्रारूपां जगदानन्दस्वरूप आत्मिकां पराकुण्डलिनीदशां प्रकाशयति । जगदानन्दस्य लक्षणं श्रीतन्त्रालोके यथा –

यत्र कोऽपि व्यवच्छेदो नास्ति यद्विश्वतः स्फुरत् ॥
यदनाहतसंवित्तिपरमामृतबृंहितम् ।
यत्रास्ति भावनादीनां न मुख्या कापि संगतिः ॥
तदेव जगदानन्दमस्मभ्यं शम्भुरूचिवान् ।

[५-५०-५२]

अत्रापि स्वानुभवानुसारं मया किञ्चिल्लिख्यते – तीव्रशक्तिपातभाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति, तदा तस्य प्राणशक्तिर्मध्योर्ध्ववाहक्रमेण षट्चक्रवेधनक्रममस्पृष्ट्वैव ब्रह्मरन्ध्रस्थानमासाद्य चिदानन्दस्वरूपा भवति ।इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जायते । क्रमसूत्रेषूक्तम् –

"क्रममुद्रया अन्तःस्वरूपया बहिर्मुखः समाविष्टो भवति साधकः ।तत्रादौ बाह्यादन्तः प्रवेशः, आभ्यन्तराद्बाह्यस्वरूपे प्रवेश आवेशवशाज्जायते ।इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः" इति ॥

किञ्चेदृशीं समावेशदशामनुभवन् समावेशचमत्कृतिबलादेव व्युत्थानेऽपि समस्तं भावजातं चिद्गगने लीयमानं पश्यन् योगी यदा किञ्चित् किञ्चिद् व्युत्तिष्ठति, तदा तस्य सर्वाणीन्द्रियाणि प्राणापानसहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते, इत्थं स हिण्डोललीलावदुभयतः

प्रसरन्तीमन्तर्बहिःसमावेशात्मिकां दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति, येनास्योर्ध्वकुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते, यद्वशात् कौलयोग्यपि सिद्धयोगिनीसङ्घट्टवेलायां निरञ्जनपदभाग् भवति । उक्तं हि –

"क्रियादेवी निरञ्जनम्" इति ।

एवं कामकलारहस्याभिप्रायेण कामतत्त्वमिच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ, निरञ्जनतत्त्वञ्च क्रियाशक्तावन्तर्भवन्ति । तथेच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते ॥

Appendix III

प्रणामाञ्जलिः

—कमलेति कौलो जानकीनाथः

लालॅसाँबॅ लसत्काय लक्ष्मणप्रियदर्शन ।
ईश्वर स्वरूपचिद्रूप चरणौ ते नमो नमः ।१ ।

कन्यागतचतुर्थ्यां वै सप्तषष्ट्यसुसहस्रके ।
भारतीन्द्रपुर्यां प्रातः चरणौ ते नमो नमः ।२ ।

चन्द्रमौलिचमत्कारचर्वणानन्ददायिने ।
मातृभक्तिप्रियादर्श चरणौ ते नमो नमः ।३ ।

नैष्ठिकाय निलीनाक्ष नित्यबोधप्रबोधक ।
नारायणानन्ददाय चरणौ ते नमो नमः ।४ ।

काश्मीरे कृतवासाय काश्मीरजप्रियाय च ।
कमश्मवारि विजृम्भिन् चरणौ ते नमो नमः ।५ ।

ईश्वर-आश्रमस्थाय हृदयास्थाय भानवे ।
वरदाय वरिष्ठाय चरणौ ते नमो नमः ।६ ।

गुरुराजाय रम्याय शिवलक्ष्मणास्वरूपिणे ।
शुभलक्षणलक्ष्याय चरणौ ते नमो नमः ।७ ।

शैवशास्त्रविनोदाय शिवशक्त्यैकारूपिणे ।
शास्त्रसाराय पाराय चरणौ ते नमो नमः ।८ ।

विकल्पशान्तवृत्ताय संवित्साम्राज्यदायिने ।
कौलिकदैशिकेन्द्राय चरणौ ते नमो नमः ।९ ।

शारिका-शर्करा-जुष्ट प्रभा-पीयूष-पूरित ।
गुरुवर्य नमस्तुभ्यं चरणौ ते नमो नमः ।१० ।

स्वभक्तैर्हृदिपूज्याय विरक्तवरधारिणे ।
सर्वलोकार्तिहाराय चरणौ ते नमो नमः ।११ ।

साक्षात्कारमृगाङ्काय साक्षिरूपार्कसदृश ।
वह्नितप्तप्रचण्डाय चरणौ ते नमो नमः ।१२ ।

आचार्याचार्यवर्याय शैवाचार्यशिरोमणे ।
काश्मीर-शैवसाराय चरणौ ते नमो नमः ।१३ ।

शरणाय शरण्याय घोरसन्तापहारिणे ।
सोमसूर्यमरीच्याग्र चरणौ ते नमो नमः ।१४ ।

शारिकया वरेण्याय प्रभया परिपूजिते ।
शिष्यवृन्दशिरश्छत्र चरणौ ते नमो नमः ।१५ ।

चर्मदृष्टिं तिरस्कृत्वा मर्मदृष्टिशिवात्मने ।
सर्वदृष्टि-सुयुक्ताय चरणौ ते नमो नमः ।१६ ।

विशुद्धभक्तिवृद्धाय ज्ञाननेत्रप्रपूरिते ।
क्रिया-विशेष बहुलाय चरणौ ते नमो नमः ।१७ ।

प्रपन्नजनवेद्याय प्रस्फुटाय चिदात्मने ।
निरालम्बाय नित्याय चरणौ ते नमो नमः ।१८ ।

कायक्लेशोर्ध्वकाराय कायवर्जितकामिने ।
सर्वकारकवर्याय चरणौ ते नमो नमः ।१९ ।

उपायवनचैत्राय शिवाय शिवयोगिनाम् ।
भविनां कल्पवृक्षाय चरणौ ते नमो नमः ।२० ।

आद्यन्तहीनरूपाय स्वात्मविश्रान्तिहेतवे ।
नरविग्रहरूपाय चरणौ ते नमो नमः ।२१ ।

प्रकृत्या मन्त्ररूपाय ह्रासव्यङ्ग विधायिने ।
बाललीलाविलासाय चरणौ ते नमो नमः ।२२ ।

कृतकृत्याय कान्ताय कृताकृतविवर्जिते ।
कर्माकर्मक्रियाधीर चरणौ ते नमो नमः ।२३ ।

विश्ववन्द्याय विश्वाय विश्वोत्तीर्णादिरूपिणे ।
विरूपाय सुरूपाय चरणौ ते नमो नमः ।२४ ।

लक्ष्मणाय सुलक्ष्याय शुभलक्षणशालिने ।
लक्ष्मभूतविभूतीनां चरणौ ते नमो नमः ।२५ ।

सर्वधर्मधुरीणाय धीगुणानतिवर्तिने ।
धीरवीरदयार्द्रार्द्र चरणौ ते नमो नमः ।२६ ।

शिवशंकरशर्वाय भूतभाव्यविभाविने ।
भारूपाय बृहत्काय चरणौ ते नमो नमः ।२७ ।

विद्याधराय वीराय वीरपानमदोत्कट ।
शारदायाविकाराय चरणौ ते नमो नमः ।२८ ।

देवादिदेवाराध्याय देवादेवदवीयसे ।
दुर्निरीक्ष्याय दिव्याय चरणौ ते नमो नमः ।२९ ।

कथं वर्णामहे तुभ्यं कथं वन्दामहे विभुं ।
कथं स्मरामहे नित्यं बत तुभ्यं नमो नमः ।३० ।

In the early twentieth century the Kashmir of past glory was blessed with a son who practised and lived the wonderful philosophy of the Trika Śaiva of Kashmir known as *Pratyabhijña Darśana*. Swami Lakshman joo disseminated the postulates of this philosophy through his teachings and writings among the seekers of the Truth.

Swamiji chose to deliver a series of seven talks from April to July, 1980 at the Sunday meetings which were open to all. The purpose of this series of talks was to acquaint the devotees with preliminary disciplines and esoteric expressions concerning the Kashmir Śaiva mystic philosophy because the texts were not always easily comprehensible to all.

Amongst his devout disciples Pt. Jankinath Kaul 'Kamal' recorded these talks which were originally delivered in Kashmiri, to the best of his capacity with great faith, sincerity and the love for learning. "Nothing has been left out"–had expressed Swamiji himself on seeing the manuscript of originally recorded material alongwith its English translation by 'Kamal'.

The present edition contains the same English translation of the lectures delivered by Swami Lakshman joo. The translator has appended a brief life-sketch of Swamiji, besides adding the discourses on advanced topics of Śaivism delivered by Swamiji in English viz. i. *Vātulanātha Sūtras*, ii. The Essence of Abhinavagupta's commentary on the *Bhagavadgītā*, iii. *Kuṇḍalinī-Vijñāna-Rahasya*. Two Appendices include sayings of Swami Lakshman joo and the text of *Kuṇḍalinī Rahasyam*. The concluding appendix is the *Pranāmāñjali* to Swamiji by Pt. Jankinath Kaul 'Kamal'.

Late Pt. Jankinath Kaul 'Kamal' was one of the close associates of the Śaiva saint - Swamī Lakshman joo of Kashmir. 'Kamal' was an epitone of a gentle and a sobre soul. His radiant face emitted spiritual lustre and effulence. His distinguished contributions in the field of promoting our rich tradition through his writings of erudite explanations and translations of the texts will stand as monuments to inspire the posterity. In the present volume the oral tradition of Kashmir Śaivism has been recorded for the benifit of the seekers of Truth.

The recipient of President's award for his outstanding contributions in the field of Sanskrit studies, Pt. Kaul has received several other awards for the recognition of his contributions in other languages viz. Kashmiri, Hindi, Urdu and English.